

Military Management in the Battles of the Prophet

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بسم الله الرحمن الرحیم

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point

A very detailed and fully referenced text about the management, organization and mode of operation of the Islamic military in the battles that the Muslim community .[engaged in under the leadership of the Holy Prophet [s

Translator's Introduction

Orientalists have, from the very beginning, propagated that Islām is a violent religion that was spread by the sword. This myth is even promulgated today albeit in a different form and context. At present, the 'violence' of Islām is portrayed by small fanatic groups who kill innocent civilians. Ironically, these extremist groups like the

.Tālibān, kill more Muslims than people following any other creed

Yet since ۹/۱۱, the world has been bombarded with repeated messages against this 'violent religion'. As if those who are making these accusations are themselves any less violent. The USA is the only country in the world to

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use the A-bomb and kill a large civilian population without any remorse or apology. They are the ones who violently invade and ravage lands belonging to others and yet have the audacity to call Islām what they have called it. This is the highest form of .hypocrisy

Human beings are dynamic creatures with the ability to be peaceful and loving in one instance while being hostile and aggressive the next. The same person may be smiling one minute and fuming with rage just moments later. Islām recognizes these intrinsic features in human beings and trains one to mould them and harness them properly, .when to be angry and when to be happy, when to be kind and when to be fierce

Islām does not condone the idea of humiliation and subjugation by other human beings. For this reason we find that, after years of persecution at the hands of the Quraysh, the divine ordinance for battle was received by the Holy Prophet (S). Initially, some of the weaker Muslims showed hesitation at the idea of picking up weapons and fighting for their rights. Some lacked the courage while others were content being in the camp of the oppressed. However, the Prophet (S) recited to them the Holy verses wherein the believers were called to arms to protect their rights and property, and the .Muslims complied

The beauty of the battles that followed was the humanity that was displayed by the Prophet (S) and his followers. Usually, when one goes to war, they tend

to lose their ability of distinguishing right from wrong and many atrocities are committed by soldiers because of this. The adrenaline rush caused by life threatening situations clouds their judgment and they end up killing innocents and doing all sort of beastly things. The latest example of this is what the USA did (and continues to do) in .'Iraq, Afghanistan and Guantanamo

The Prophet (S) warned his soldiers not to fight in such a manner that they end up neglecting the basic principles that make a human being human. They were not to kill innocent women, children, old people and the handicapped. They were not permitted to cut down trees or fill up wells. They were to offer the enemy an opportunity to surrender and not pursue those who fled from battle. These were just some of the numerous injunctions that the Holy Prophet (S) laid down for the Muslims at a time when the norm among the Arabs was to treat the enemy ruthlessly and without any .mercy whatsoever

The Holy Prophet (S), or the 'supreme commander' as the author of this work refers to him time and again, had no interest in building a large empire. Rather, he readily made those who were willing to live peacefully, his allies. The sword was only raised .against open enemies who were out to destroy Islām and the Muslims

Further, many of the defeated prisoners of war became Muslims when they saw how the Prophet (S) treated them. Contrary to their expectation of harsh

and brutal treatment, they were treated with kindness and mercy. Just this was enough to make many of them Muslims. This was how Islām really spread, not at the .tip of the blade as wrongly hypothesized by Western Orientalists

Translating this work posed a number of challenges. First, the enormous amount of transliteration. In Arabic, different dialects pronounce words differently. We have tried as much as possible to conform with the standard Arabic transliteration but this has not been a priority and at times one Arabic name may have been transliterated in two or three similar ways. Care has been taken, however, that this should in no way cause any confusion about who or what is being referred to and it should only be .deemed a handicap of the English language, nothing more

Second, one will notice that this work, which was originally a dissertation for the author's PhD, has a string of footnotes as long as the eye can see! These footnotes only serve to provide a basis for his statements and refer the reader to where he or .she can turn if more information or detail is required

Third, I have taken the liberty of adding my own notes wherever I thought a clarification was required. As the translator of this work, probably the hardest thing for me was to contend with some conclusions that are made by the author. Unfortunately, the esteemed author has not endeavored to carry out any scrutiny of the sources he has referred to and has

taken these reports at face value. As a student of history, the importance of carefully analyzing reports and looking for possible loopholes and inconsistencies is well known .to me

However, since my task was to translate this otherwise important work, I only added very brief notes in areas where I disagreed with the author. Readers who are .interested can of course delve deeper and conduct their own research in those areas

Finally, I would like to extend my thanks and gratitude to Dr. Abu Fizza Haydari for meticulously going through my final draft, editing and proofreading it. And of course thanks is due to the publishers Heritage International Inc. for undertaking the task of getting this work translated and published. All praise, in the end, belongs only to the .Almighty

Author's Introduction

All praise belongs to the Lord of the Worlds. The Most Beneficent, the most Merciful. Master of the Day of Reckoning. Thee alone do we worship and Thee alone do we seek help from. Guide us to the straight path; the path of those whom Thou hast (blessed, not those with whom Thou art angry, nor those who have strayed.(١

O Allah send Thy blessings on Muhammad and the progeny of Muhammad just as Thou have sent Thy blessings on Ibrahim and the progeny of Ibrahim in the worlds, indeed Thou art the Owner of Praise, the Owner of Glory. And bless Muhammad and the progeny of Muhammad just as Thou have blessed Ibrahim and the progeny of ,Ibrahim in the worlds

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(The Glorious Qur'an (Q١:١-٧ -١

.indeed Thou art the Owner of Praise, the Owner of Glory

This research and study under the heading: 'Military Management in the Battles of the Prophet of Allah, Muhammad (S)' was presented as a doctorate thesis in the field of history at the Université Saint-Joseph, Lebanon, and is now before the respected readers. We have tried to spare no effort in this work with the hope that we would be successful in arriving at the truth [about the Prophet (S) as an exemplary military .[commander

:The present work has been arranged as follows

Preface: Here the genesis of the techniques and strategies of battle in Islām and its .most salient characteristics have been mentioned

Introduction: I begin by explaining my methodology of choice in this study based on what I have discussed in the different sections and precede this by mentioning the narrators and important figures who have written about the history of the Prophet (S) .and those who wrote war chronicles

Section One: In this section, the characteristics of the Arab military before Islām have .been discussed

Section Two: Here 'military command' and that which pertains to it is, including the .qualities of a commander, have been discussed

Section Three: Here the different types of 'army command centers and headquarters' .in the Muslim army have been explained

Section Four: In this section the branches of 'security and intelligence' and related .issues are mentioned

Section Five: Details about the 'base of operations' along with its arrangement and .plans have been outlined

,'Section Six: Here 'relief support units', 'munitions', 'medical services

management of booty' and, in the end, 'role of women' in the Muslim army have been' .explained

Conclusion: Finally, the issue of 'growth and development of the Muslim army and the causes and factors that led to their victory in battle' is discussed; after which I have .listed the most important sources and references that have been used in this study

Muhammad Dhāhir Watr

Dhu al-Qa'adah ۱۴۰۵ AH ۵

Preface

point

The establishment of 'the art of Islāmic warfare' emerged after the migration of the Holy Prophet (S) to Madina with the implementation of the first Sariya mission(۱). During this period, battles took place continuously and the Muslim army had hardly recovered from one conflict when it was faced with another battle. Wars(۲) were also fought in a similar sequence. The foundation that the [continuous] battles and wars of the Prophet (S) formed(۳) was like a spring that never stopped gushing in strengthening the structures of military management, which were responsible for .designing the strategies of war

The supreme commander of these battles, due to his perfect genius and insight, made this form of management perdurable and complimented it with determination, dynamism and practicality. To such an extent that many of the documenters of war chronicles, in their books of 'Expeditions and Wars'(۴) have made efforts to outline and survey this and present it as the principles, laws and regulations that can be referred to [and implemented] in future events by those who read [and study] about these battles in the books of expeditions and

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The Sariya missions were military missions in which the Holy Prophet (S) would - ۱

send contingents under the command of his companions, to find out about the enemy, carry out raids and assaults, assassinate the enemy chiefs etc. In the age of Jāhiliyya, Sariya referred to a group that was sent at night (under the cover of darkness and secrecy). (Tr.)

۲- Wars, unlike Sariya missions, were fought in the open, with a large army, after having been declared against the enemy openly. The Holy Prophet (S) participated in many of the wars, but never took part in any Sariya missions. Wāqidi narrates that among the wars in which the Holy Prophet was not present were: the Battle of Abnā', Waddān and Muta.

۳- Wāqidi, al-Maghāzi ۱:۸-۱۰; Ibn Hishām, al-Seerah al-Nabawiyyah ۴:۲۵۶; Ibn Sa'd, al-Tabaqāt al-Kubrā ۲:۱

۴- See: Ibn Is'hāq, Zuhri, Wāqidi, Ibn Hazm, Kalā'i, Ibn Sayyid al-Nās, and from the contemporary scholars see: 'Ammād Talās, Liwā' Sheet Khattāb, Faraj and others

.history

Indeed, because of the [consecutive] battles and wars that took place between Islām and the enemies and adversaries of this faith and its teachings, there was a need for a strong army that would be led by a skilled and capable leader who was well versed in military management and universally accepted and supported, so that he could implement Jihād as one of the most important ordinances and commandments of Islām(١). And in addition to these principles, he would give importance to the humanitarian aspect of warfare(٢) and the understanding of the human condition .(while calling for, and sparing no efforts in trying to achieve, global reform(٣

With regards to war and its military aspects, by having clear goals that he would strive to attain and with strong foresight that results from a dynamic intellect, and also by being quick to act and carry out surprise attacks(۴) and implementing new strategies, he (S) became an excellent commander. With observation we find that this form of [military] management was superior in terms of 'the sublime ethics of war' meaning bravery, boldness, fearlessness and lack of lassitude in difficult situations. Aside from this, with greater intelligence and contemplation, and with insight and illumination, he sought to evaluate the important issues and take advantage of the resources and means at his disposal without negligence or indolence, presenting plans of action, and .(relying on dynamic organization and diverse leadership(۵

As in the present age 'ideology' was similarly accepted as a sublime spiritual fountainhead which armies are

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١ - Bukhāri, Sahih (Bāb al-Maghāzi, hadith no. ۵٣); Tirmidhi, Sahih (Bāb Fadhā'il al- (Jihād, hadith no. ٢٢); the Glorious Qur'an (Q٨:۶۵

٢ - (Bukhāri (al-Jihād, hadith no. ١٠٢); Muslim (Bāb al-Imārah, hadith no. ١١٧

٣ - The Holy Qur'ān ٢:٢١١; Ibn Hanbal, al-Musnad ۵:۴٣٧

۴ - Wāqidi ٢:۴٩۶, ٣:٩٠٣; Ibn Hishām ٣:٢١٣; Ibn Sa'd ٢:۵٣, ٧٧, ٣:٢, ٩٠; Montgomery Watt, Muhammad fi al-Madina, translated into Arabic by Sha'bān Barakāt

Ibn Hishām ٣:٥٠, ٤:٤٢; Ibn Sa'd ١:١٤٧, ٢:٢٤; Muslim ٣:١٣٨٦; Abu Dāwud, Sunan (al-Jihād ٥- hadith no. ٨٩); Tabari, Tārikh al-Tabari ٢:٣٥٥; see also: Watt, Muhammad fi al-Madina: ١٣٠, ٥١١; Cobuld, al-Bahth 'an Allāh, translated into Arabic by 'Umar Abu al-Nasr: ١٢١

supposed to take benefit from(١), any commander who would read about their ideology [in the future, even] after centuries would take inspiration from it and follow .it

Acquiring techniques of warfare depends upon various external factors, conditions and available resources that are beyond time, place(٢) or numbers, and are tools that the commander has at his disposal. Verily, the most important factor that distinguishes this form of military management from other types of military management that came later is the 'ethics and moral attributes' of the military command, which developed from war. It is an undisputed fact that the Prophet (S) had all the qualities of a political, social and universal leader in himself, and that he sought .(help from the Almighty with complete faith(٣

He had the attributes of faith, valor, steadfastness and insight in matters of principles and military sciences(۴), and he inherited these lofty traits from his forefathers(۵). Similarly, in his social interaction with friends and foes(۶), he was magnanimous and would always keep his word and fulfill his vows and promises(٧). He would spend time in contemplation and then form his opinion with regards to planning and strategizing .[for battle](٨) and would employ exemplary organization skills

As for the relationship between the commander and the army, he (S) was distinguished for his sacrificing and ever-friendly(٩) disposition. Obedience [to him] was strengthened by full cognizance and acceptance of his prophethood by the people under him; therefore this was an impetus for them to believe in his orders out of conviction

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١- Q٨:۶۵; Zuhri, al-Maghāzi al-Nabawiyya: ٨۶; Wāqidi ١:١٨٢; Bukhāri (al-Jihād hadith no. (١١٠); Ibn Mājah, Sunan (al-Jihād hadith no. ١); Nasā'i, Sunan (al-Jihād hadith no. ١٨

٢- Wāqidi ١:٣٣۵; Bukhāri (al-Maghāzi ٢٩); Abu Dāwud (al-Jihād ١۵۶); al-Kalā'i ١:١٠۵

٣- (Bukhāri (al-Janā'iz ٨٠, al-Maghāzi ١٨); Tirmidhi (al-Da'awāt ٨٢

۴- Bukhāri (al-Jihād ٨٢); Tirmidhi (al-Shamā'il ١); Tabari ٢:٣٢۶; Kalā'i ١:١٠١

٥- Ibn Bakār, Jamharah Nasab Quraysh ١:٣٦٢; Ibn ‘Abd Rabbih, al-Iqd al-Fareed ٣:٣٢١

٦- Ibn Hanbal ١:٤٠٦; Ibn Hishām ٤:٥٥; Tabari, Tafseer al-Tabari ١٤:١٣١

٧- Bukhāri (al-Jizyah, al-Adab, al-Eimān, al-Sayd, al-Maghāzi); Ibn Mājah (al-Sadaqāt, al-Janā’iz, al-Jihād)

٨- Ibn Sa’d ١:١٤٧; Tabari ٢:٣٥٥; Suhayli, al-Rawdh al-Anf ٢:٢٥٢; Kalā’i ١:٨٨

٩- Wāqidi ١:٢٧٥; Ibn Sa’d ٢:٢٩; Tabari: ٥٢٠; Ibn Atheer, al-Kāmil fi al-Tārikh ٢:١٥٨

.(that he was commanded by the Almighty](۱)

The Prophet was always aware of the problems being faced by his troops. He would be sympathetic towards them and would always, both in times of war and peace(۲), be with them and act as a good role model for them so that they could emulate him in all matters and follow him(۳). He would never proceed with his forces without seeking counsel first, as is observed in the battles of Badr, Uhud etc(۴). His relationship with the troops was always based on the principles of humanity, compassion, compromise, sympathy, reform, magnanimity(۵), aiding the oppressed, assisting in the doing of .(good, actively opposing tyranny and transgression, and equality among the people(۶

And this would include all the people despite their differences(۷). In order to achieve this objective, he had to bring the community together at the same level under one common rubric and imbibe love and compassion for each other in their hearts(۸). He needed to establish a link of brotherhood between them and counter their lassitude and uncertainty. Because of this, those who had gathered around him[(۹) were all .pleased with him and had come to accept this matter

All the goals that he worked towards and strived to attain, and the preparations that he made so that the brutal battles may be won internally and externally, are truly astounding for the people who read about them, and all the people who have learnt about this type of leadership are left with no option but

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(Q۸:۶۵; Bukhāri (al-Jihād ۱۱۰); Nasā'i (al-Jihād ۱۸ -۱

(.Q۶:۵۴; Q۹:۱۲۸; Bukhāri and Nasā'i (Ibid -۲

Q۳۳:۳۳ -۳

Before the start of the Battle of Uhud, the Holy Prophet (S) went on the pulpit in the -۴ Masjid and said: Last night I saw a dream in which I was surrounded by shields and protected while the sword, Dhul Fiqār, had been broken from one side and I saw a cow being slaughtered. The companions asked the Prophet (S) to interpret this dream so he said: As for the shields that were surrounded, it is the city of Madina, and as for

the broken sword, it means that I will lose someone from my family (in the battle), and as for the cow being slaughtered, it means that some of my companions will be killed. Having said this, the Prophet (S) recommended that they remain in Madina and defend themselves against the attackers, however, some of the youth who were eager for battle insisted that they should leave the city and meet the enemy outside saying: If we don’t go out to meet them in battle, the enemies will take this to mean that we are afraid of them. The Prophet (S) gave in to their insistence and prepared the army. Later, these same youth came to the Prophet (S) and said: We do not wish to force you to do something that you do not wish to do O Prophet of Allāh, and we will obey your command whatever it may be. But by this time it was too late and the Prophet (S) said: It is not appropriate for those who have put on their armor and prepared for battle to remove their armor now. In this instance we see how the Prophet (S) acted against his own wishes and accepted the view of the majority (See: (.Wāqidi ۱:۲۱۲-۲۱۵) (Tr

۵- - Q۶:۳۳; Q۷:۲۰۶, ۱۶۸; Q۸:۱; Q۱۵:۸۸; Bukhāri (al-Hanbalā’ ۵۰, ۵۴, al-Jizya, al-Adab, al-Eimān, al-Sayd, al-Maghāzi); Muslim (al-Fadhā’il ۶۵); Ibn Mājah (al-Zuhd ۳۳); Abu (Dāwud (al-Jihād ۴۴, ۵۴

۶- - Q۱۶:۹۰; Q۴۲:۱۵; Wāqidi ۱:۱۸۲, ۱۹۴; Bukhāri (al-Madhālim ۵, ۶); Muslim (al-Amārah, al-(Birr, al-Jihād, al-Fadhā’il ۶۳); Nasā’i (Ishrat al-Nisā’ ۱

۷- ۱۰ (Q۶:۱۹; Abu Dāwud (al-Sunan

۸- Ibn Sa’d ۲:۱; Suhayli ۲:۲۵۲; Tabari ۲:۴۲۱, ۴۹۹, ۳:۳۸۹

۹- ۴ (Q۳۳:۷۱; Wāqidi ۱:۲۱; Bukhāri (al-Ahkām

to admit its greatness. The American Michael Hart says: 'My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular level.'(١)

The Englishman Montgomery Watt says: 'His readiness to undergo persecutions for his beliefs, the high moral character of the men who believed in him and looked up to him as leader, and the greatness of his ultimate achievement - all argue his fundamental integrity. To suppose Muhammad an impostor raises more problems than it solves. Moreover, none of the great figures of history is so poorly appreciated in the West as Muhammad.'(٢)

As for the reason behind my choosing this subject, it is because of the military and historic significance(٣) that it has. It clarifies aspects of ingenuity, management and administration that have been largely ignored by researchers or have only been mentioned by them in passing. This is because they only try to concentrate their efforts in approaching the subject of military expeditions(۴) in a specific manner, not in the way the great documenters of expeditions and battles(۵) have presented them. In this regard, this present research can be taken as an example for the personal and social interactions between all the nations and peoples of the world(۶). We will present certain parts of this in summary.

One: The Military And Its Historical Significance

From the time he entered Madina, the Prophet (S) started raising an army

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١- Michael H. Hart, the ١٠٠: a ranking of the most influential persons in history, New York: Hart Publishing Company, Inc., ١٩٧٨, p. ٣٣

٢- W. Montgomery Watt, Mohammad at Mecca, Oxford, ١٩٥٣, p. ۵٢

٣- Ibn Sa'd ٢:٧٧٠; Ibn 'Asākir, Tārikh Madinat Dimishq ١۵:٣٩٧; Ibn Sayyid al-Nās, 'Uyun al-Athar fi Funun al-Maghāzi wal-Siyar ١:٧; Mārglyuth, Dirāsāt 'an al-Muwarrikheen al-'Arab, translated into Arabic by Husayn Nassār: ١٠٨

Ibn Hishām ۲:۲۶۴, ۴:۱۷۰ -۴

Wāqidi ۱:۱۷۷; Ibn Hishām ۳:۲۴۵; Ibn Sa’d; Tabari ۲:۵۸۳ -۵

(Bukhāri (al-Jihād ۱۰۲); al-Dārimi, Sunan (Bāb al-Siyar ۸ -۶

in order to counter the threats of the enemy. He organized numerous secret fact-finding military missions(١), sending them to different parts of the Arabian Peninsula(٢). By sending these secret missions and appointing commanders for each of them, the Holy Prophet (S) was able to fight both the internal and external(٣) (i.e. outside the Arabian Peninsula) enemies. The result of these wars was the foundation of faith and conviction in humane warfare that became fundamental for the Muslims .and others

Numerous scholars like Ibn Shihāb al-Zuhri, Wāqidi, Ibn Hishām and others have written about this. It is certain that this belief originated from faith in God and it was evident that it bestowed a special energy to the fighters that made them fearless and as a result, their struggles and bravery became unmatched and not even the slightest .inkling of fear remained in them

As for the factors and motivations of this ideology, they were manifested in the most beautiful form in faith in a specific goal that consisted of the establishment of justice and the struggle towards universal peace and security, and also in countering oppression and exploitation, treachery, greed, evil habits and imprudent patrimony of authority and power that was practiced by the Arabs in the age of Jāhiliyya. I have studied this ideology and its basis after the advent of Islām. During the reigns of the Umayyad and Abbasid Caliphates and after that, many wars took place and in all of them lessons were taken from the past. They would

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The number of Sariya missions that the Prophet (S) sent has been recorded as - ١
(.being anywhere between ٣٥, ٣٨, ۴٨ and ۶۶ (Tr
(Q٢٨:٥٧; Bukhāri (al-Manāqib, al-Maghāzi); Abu Dāwud (al-Jihād -٢
The Prophet (S) had created an institution that was known as the Intelligence and -٣ Security Branch through which information about the enemies both within and (.without the Arabian Peninsula was gathered. (Tr

.refer to this very period (i.e. the time of the Prophet) and seek to take lessons from it

That which transpired later, after the battles in the early days of Islām, was all a continuation of that which took place during the time of the Prophet (S) in its basis, motivations and factors except that it transpired under a different set of circumstances(۱). Thus we find this ideology being adopted after the companions of the Prophet (S) such as Abu ‘Ubayda Ibn Jarrāh(۲), Sa’d Ibn Abi Waqqās(۳) and Khālid Ibn Walid(۴) had become accustomed to it, having implemented it with precision and understanding in the battlefields alongside the Holy Prophet (S), and after him in .(Qādisiyya and Yarmuk, and later during the time of the Caliphs(۵

Therefore, they and others gained guidance through this ideology and fundamental principle that was observed in the first battles, and these principles were like a keepsake that was brought from the biggest wars and battlefields of victory. However, with the passing of time, their successors began to forget these principles and became lax and negligent in preserving them, and for this reason they had to face .losses in battles

This is a plain indication and a strong proof for the necessity of studying and analyzing the art and method of warfare at that time. So even now, after so much time has passed, the importance of studying these wars and battles has not waned. It continues to seek an in-depth reading and a profound understanding in order

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۱- Of course this may be true for a specific period of time, during the reign of the first Caliphs, but when the Umayyads and Abbasids took over, the situation was quite the opposite. Their motives for war was mostly material and in order to gain control and occupy fruitful and thriving lands for their own benefit. Unfortunately, the respected (.author has neglected this fact. (Tr

۲- To find out more about him refer to: Ibn ‘Abd al-Barr, al-Isti’āb fi Ma’rifat al-Ashāb ۴:۱۷۰; Ibn Atheer, Usd al-Ghāba fi Ma’rifat al-Sahāba ۵:۲۴۹

۳- Ibn ‘Abd al-Barr ۲:۶۰۶; Ibn Atheer ۲:۲۹۱

Ibn ‘Abd al-Barr ٢:٤٢٧; Ibn Atheer ٢:١٠١ -۴

The respected author has followed a wrong track with regards to Khālid bin Walid. -۵ Contrary to what he mentions, Khālid bin Walid was in no way a man of strong faith and moral principles. Before becoming one of the commanders of the Muslim army, he was a commander of the disbelievers who had strong inclinations to the practices of Jāhiliyya. It was because of the continuous victories of Islām over the disbelievers that he joined the Muslims. It was for his own personal benefit that he accepted the faith. This can be clearly witnessed by his actions after becoming a ‘Muslim’. His various infringements caused the Prophet (S) much displeasure, so much so that he (S) even reproached him. (See: Muhammad al-‘Aqqād, ‘Abqariyyatu ‘Umar: ١٧٢-١٧۴). After the death of the Prophet (S) Khālid bin Walid was responsible for killing numerous innocent Muslims. The incident of his killing Mālik bin Nuwayra, despite his professing Islām, just in order to marry his wife, is well documented. So is his attack on the Bani Yarbu’ who were standing for prayer and had borne testimony to Islām. (See: Ya’qubi, Tārikh ٢:١١٠; Ibn Katheer, al-Bidāya wal-Nihāya ۶:٣١١; Kalā’i al-Balansi, Tārikh al-Radda: ٢; Ibn Atheer, al-Kāmil ٢:٣۵٩; Dhahabi, Tārikh al-Islām ١:٢۵٣). It is very unfortunate that despite all this some Muslims insist on referring to this man as the (.‘Sword of Allāh’! (Tr

to deduce and discover matters concerning warfare that are lesson-giving, because it is this aspect that does not expire. The ideas and effects related to the 'principles of .war' have not perished or reduced in value over the period of time

Two: Novel Warfare

The Prophet (S) gave real meaning to the term 'military management' and aside from being a science, he gave it originality; something that the Arabs before him were unfamiliar and unacquainted with(١). The wars of the Muslims would take place in a manner which was unlike the wars based on vengeance and barbarism. These wars were not for personal pleasure or blind hatred in useless matters, nor were they .chaotic, unplanned and disorganized onslaughts

When the Prophet (S) was appointed to Prophethood, he made a lot of efforts regarding this matter. The most important issue that he would concentrate on in war was the constant readiness for it. Many of the missions and expeditions that took place were in actuality a kind of preparation and military exercise that the troops needed. The advantage in the end, when these missions and expeditions returned home, was the invention of new arts and strategies of warfare which played an important role in the organization of the ranks of the army in the Battle of Badr(٢), in commanding these ranks, procuring arms and the necessary equipment, and the .distribution of tasks among the troops

Aside from this, the most important instrument that he (S) used was the sending out of spies in order to gather information

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١- The Arabs in the age of Jāhiliyya had no specific organization in their wars and never used to comply with any principles and rules of warfare. Obeying the commander, moving in an orderly fashion, being organized, following a plan etc. were not given importance by them. For this reason, even when they had large numbers (.and many resources, they would often lose their battles. (Tr

٢- Bukhāri (al-Maghāzi ٣١, ٣٨); Muslim (al-Jihād ۴٢). Today it is necessary to have the

armed forces ready and on alert at all times. This is achieved by giving them continuous training. The Holy Prophet (S) would also train his army, but not through unreal war games (as is done today), rather he would send them for real missions. This would keep them ready and enable them to practice new tactics of war and (.would also strike fear into the hearts of the enemy (Tr

about the enemy during the preparatory stages of war, and through this he was able to secretly gain knowledge about the numbers of the enemy and their accoutrements. For example, he sent Hudhayfa in the Battle of the Confederates (Ahzāb), telling him: 'Go and gather information about this group and during this mission do not make contact with anyone until you return back to me(۱).'

The Holy Prophet (S) used 'psychological warfare' as one of the most important strategies of war and in this way he was able to put fear and awe in the hearts of the enemy so that they may be forced to flee or surrender without the need for combat. This is just what he did in the Conquest of Makkah. He ordered that the army should light ten thousand fires, so that by this he could put fear and anxiety in the hearts of the enemy(۲).

Similarly, the Prophet (S) initiated pre-emptive war(۳) in order to avert possible threats from the enemy that he was unable to counter. In this way, before the enemy could gather all its forces for war, he would take quick action. For this type of war, he put in place rules and regulations and encapsulated them with perfect precision and profound understanding. He then placed them alongside 'speed, agility and stealth'. In this method, by conducting 'surprise attacks' on the enemy, they would end up being stunned and straggled and became, from the start of the invasion, crippled and rendered helpless in

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۱- In the Battle of Ahzāb, the Holy Prophet (S) sent Hudhayfa ibn al-Yamān to spy on the enemy and find out what they were doing. When Hudhayfa set forth, the Prophet (S) prayed for his success. Hudhayfa went into the enemy camp and sat beside them without anyone realizing that he had been sent to spy on them. Then he returned to the Prophet (S) and informed him of what he had heard. (For more details on this, refer to: Wāqidi, al-Maghāzi ۲:۴۹۰.) (Tr.)

۲- Wāqidi ۲:۶۷۰; Ibn Hishām ۳:۳۴۴. During the Conquest of Makkah, the Holy Prophet (S) commanded all the soldiers, who numbered about ten thousand and were camped a few kilometers outside Makkah, to light torches and when the Makkans saw ten

thousand lights in the night, they lost all hope of resistance and in this way the Muslims were able to enter Makkah without spilling any blood as the Qurasysh simply surrendered without putting up any resistance (See: Wāqidi ۲:۸۱۴; Ibn Hishām ۳:۴۰۲) (.(Tr

Wāqidi ۱:۱۸۲, ۱۹۴; Ibn Hishām ۳:۴۶; Ibn Sa'd ۲:۲۱, ۳۵, ۴۴ -۳

their very own land, and this action would bring with it many other advantages and .(benefits(۱)

In the same way, the Prophet (S) would conduct 'lightening-strikes' which was a form of war wherein it would not take a significant amount of time and would be 'swift, short, unexpected and stealthy'. It would also require a smaller force with fewer accoutrements. This type of operation would be carried out in the face of an enemy that was larger in number and in many instances(۲), with [other] new strategies, it gave an upper hand to the Muslims, especially in the battles of Badr, Khandaq and .Hunayn

The Prophet (S) also employed the 'war of uprising'(۳) and through it, he would raise the inhabitants of a town, including their men, women and children, to stand up and fight against the invading armies that were intent on destroying them. This type of action was clearly seen in the Battle of the Confederates. In this instance, he made all the people participate jointly to dig a ditch in the battlefield, and this was considered a novel tactic that was previously unknown(۴). This method then became an example .for those who took part in later wars

He (S) similarly used the strategy of 'laying siege' and completely surrounding the enemy so that in this way, they would be cut off from the outside world and could not send for reinforcements and support. Of course he was careful to ensure that they were out of the range of enemy arrows

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۱ - It has always been the case that gaining an advantage over the enemy in all aspects is considered one of the primary tactics and this is as true today as it was in the past. Countries gather large arsenals and buy or manufacture weapons in order to ensure that they are prepared to face any enemy that would dare to attack them. The Holy Prophet (S) also took this very seriously and because of this, he was able to (.gain numerous victories over his enemies. (Tr

۲- See: al-Harb al-Khātifah in Ibn Hishām ۲:۲۴۸, ۳:۶۹; Ibn Sa'd ۲:۷, ۲:۵۳ onwards; Wāqidi

۱:۱۱; Ibn Sayyid al-Nās ۲:۷۹

(Zuhri: ۸۶; Ibn Hishām ۳:۱۸۱; Bukhāri (al-Jihād: ۳۸ -۳

The Holy Prophet (S) commanded the digging of a trench around the city of Madina -۴ in the Battle of Ahzāb in accordance with the suggestion made by Salmān al-Fārsi. Because this task was very difficult and required a lot of time to complete, the Holy Prophet (S) instructed all the forces and even the youth to assist. They would not stop digging until the task was completed and even the Prophet (S) did his share of the work. In this way, the task was completed quickly and in time. (See: Wāqidi ۲:۴۴۵-۴۶۰) (.(Tr

and would set camp in a place where he and the forces would be safe from the reach and view of the enemy, continuing this until those who were besieged were forced to .(come out and surrender(١

The Holy Prophet (S) made use of the 'war of impediments' which was previously .(unknown to the Arabs and with which they were unfamiliar(٢

When the Prophet (S) was informed that the enemy had gathered at night in order to carry out a dangerous attack against him, he sought counsel from his troops. The advisers agreed with the proposal made by Salmān al-Fārsi that a ditch be dug (around the city of Madina)(٣). Thus by digging a ditch, the basis of a unique and new form of war, meaning the 'war of impediments' was created, which was in line with .the idea of defense and using of the appropriate weapon in the given situation

The result of this tactic was that it made the enemy perplexed and baffled. They did not know how to react to what they saw. Being unable to pass over or go through the ditch, they turned back hopeless. This later became known as the 'Battle of the Ditch' .because of this great feat

When the Holy Prophet (S) foresaw rebellion, siege and one on one combat from the side of the defenders of the city, he would turn to the 'war of the city and streets'(۴) which consisted of precise and particular measures. The Conquest of Makkah is indeed one example of

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The Prophet (S) used this strategy in the Battle of Khaybar, Bani Quraydha and Bani -١ Nadhir, and he besieged the Jewish forces in their fortresses. This made things (.difficult for them and they eventually came out and surrendered. (Tr

For more details see: Asghar Qā'idān, Tārikh wa Athāre Islāmiye Makkeye -٢ Mukarrame wa Madineye Munawware: ٧٢

When Salmān gave the suggestion that the Muslims should dig a trench in the -٣ Battle of Ahzāb, the Muslims became so happy with the idea that each group claimed Salmān to be part of them. But the Prophet said: Salmān is from us – the Ahl al-Bayt,

and this Salmān became known as Salmān al-Muhammadi. See: Wāqidi ۲:۴۵۵-۴۶۰; (.Tabari ۲:۵۷۴; Ibn Sayyid al-Nās ۲:۶۱ (Tr

Wāqidi ۲:۷۹۲, ۸۰۳; Ibn Hishām ۴:۴۴; Ibn Sa'd ۲:۹۸; Tabari ۳:۵۶ -۴

this type of warfare(1). In this case, the army of Islām entered the city of Makkah in .order to conquer it, after having strengthened its siege in the four corners of the city

Troops were placed in each corner according to the importance of that part of the city, and specific accoutrements were used and commanders appointed. The effect of this was that the people in Makkah became terrified as they looked at the great numbers of soldiers in the Muslim army. When this strong army entered Makkah, no blood was spilt(2). This was something the likes of which has never been witnessed, .(nor has anything like it been recorded or reported in the past(3

The Prophet (S) had some strategies that he would always use against the enemies in all the battles. Some of these strategies were: 'creating a possibility for easy movement', 'sending secret information gathering missions', 'carrying out surprise attacks on the enemy' along with 'movement with stealth and furtiveness'(4), 'use of traps and artifices'(5), 'taking advantage of the most suitable time and place and appointing the most appropriate commanders for each mission'(6). And in all these issues he displayed no lassitude nor did he fall short from implementing them .perfectly

In order to promote the needed balance, create hope and increase the morale of the army(7), he would try to study the facets of the tactics and strategies used either before, during or after the battle(8). Every factor that contributed in giving the Muslims an upper hand over the

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۱- War of the city and streets is one of the most important types of warfare that has been fought both in the past and present and has played a decisive role in the outcome of many battles. The same is true for the Conquest of Makkah. This can be seen in the books of history. (For example, see Bakri Shāfi'i, al-Durar al-Mukallalah fi Fath Makkah al-Mukarramah al-Musharrafah al-Mubajjalah, and also Wāqidi's al-Maghāzi and Ibn Hisham's Seerah) (Tr.)

۲- Wāqidi ۲:۸۲۵; Ibn Hishām ۴:۴۴; Tabari ۳:۵۴

۳- After the polytheists had broken the Treaty of Hudaybiyya, the Prophet (S) gave the order to mobilize all the forces so that he could uproot the very existence of polytheism and disbelief from the Arabian Peninsula. With ten thousand strong, the Prophet (S) marched towards Makkah. When Abu Sufyān saw the Muslim army up close and knew that there was no hope of defeating them, he sought the intercession of the Prophet's uncle 'Abbās ibn 'Abd al-Muttalib and professed Islām. In turn, the Prophet (S) granted amnesty to all those who sought refuge in Abu Sufyān's house. After taking over the city, the Prophet decided to free all the disbelievers, and spared their lives. The way this conquest was carried out was unprecedented. An entire city was taken without the use of any force and without shedding a single drop of blood. (For more details, see: Ibn Hishām ۳:۴۰۰; Wāqidi ۲:۷۸۰; Ibn Sayyid al-Nās ۲:۲۲۳-۲۴۴; Ya'qubi ۲:۵۸ onwards; Ibn Sa'd ۲:۱۳۵) (Tr.)

۴- Wāqidi ۱:۱۹۵, ۲:۴۹۶; Ibn Hishām ۳:۵۰; Ibn Sa'd ۲:۲۳; Tabari ۲:۱۸۱ ۹:۳

۵- Shaybāni, Sharh Siyar al-Kabir ۱:۱۱۹; Ibn Sayyid al-Nās ۲:۶۴

۶- Wāqidi ۱:۴۰۴; Ibn Hishām ۳:۳۰۲; Ibn Atheer, Usd al-Ghābah ۴:۲, ۳۳۰; Ibn Hajar, al-Isāba fi Tamyeez al-Sahāba ۱:۲۹, ۳:۱۹۴, ۴:۱۱, ۱۷۶

۷- Q۴:۸۴; Bukhāri (al-Maghāzi ۱۷); Muslim (al-Amārah ۱۱۷)

۸- Wāqidi ۲:۲۴۵ onwards; Ibn Hishām ۲:۲۶۷, ۴:۳۷, ۳۹

enemy in battlefield(١) was considered carefully and studied by him, because victory is .a goal that every commander strives for in the wars he fights

At this point it is necessary mention the issue of attacking those who were fleeing and running away from the battlefield – about which many have erred. The Prophet (S) never used to attack those who were fleeing from the battlefield after having lost the battle, just in order to fulfill his desires or act upon his inclinations. However, some have said that the Muslim army would pursue the defeated enemy, especially as in the case of the battle of Hunayn. It must be said that the Prophet (S) would avail the opportunity to the defeated enemy to flee if they so wished; because throwing a spear towards the back of the enemy was something that would lower the respect of .the commander in the eyes of the soldiers and would cause him to be despised

In the battles of Dhāt al-Suwayq, Dhāt al-Ruqā' and al-Ghābah, he did not attack those who were fleeing; and also in the battle of Hunayn, he only pursued those enemies who were not surrendering or fleeing(٢), but were instead trying to move to a better position in order to regroup and launch further attacks on the Muslims, because at this stage the battle had not ended and it only came to an end when the forces of the Hawāzin were defeated and Tā'if came under siege(٣)(۴). Similarly, in other missions

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١- Zuhri: ۶٣, ٧١; Wāqidi ١:٩ ٢:۵٣۴; Ibn Hishām ۴:١۶١, ٢:٢۴١, ٣:١٠٧; Tabari ٢:۴۴٨

٢- Wāqidi ٢:۶۵٨ onwards; Suhayli ۴:۶۵; Ibn Sayyid al-Nās ٢:٢٠١

٣- Wāqidi ٣:٩٢٧; Ibn Sa'd ٢:١١۴; Ibn Sayyid al-Nās ٢:٢٠١ onwards

۴- The Battle of Hunayn took place in ٨ A.H. after the Conquest of Makkah. When the enemy ambushed the Muslims, many of those who had just become Muslims after the Conquest of Makkah fled and then, with the exception of ten individuals, everyone left the side of the Holy Prophet and took to their heels. When the ten brave individuals put up a strong resistance, the army eventually returned and regrouped. Eventually the Muslims defeated the Hawāzin army and six thousand of them were captured. A group fled to Tā'if and another group went to Autās where they set up defenses. The

Prophet (S) sent Abu 'Aāmir Ash'ari to follow them and he was able to capture nine more of them from Autās. In the end, the Muslims were victorious. (For more details, see: Ibn Sa'd ٢:١۴٧; Ibn Hishām ٢:٧٢; Nuwayri, Nihāyat al-Urub fi Funun al-Adab ٢:٢٩۵-٢٩٧). Here, it was only because the enemy intended to regroup and launch further (.attacks on the Muslims that the order to pursue them was given. (Tr

.(that resulted in war, the fleeing enemy was never attacked(١

Three: Management Of Supplies And Munitions

With the advancement of different facets of daily life and its changes, it can be observed that the issue of 'munitions and support' was very serious and had an important impact on the outcome of the war; because if the needs of an army are not met, the forces are faced with inconvenience, loss and dispersion, and the enemy is also likely to take the first opportunity and overpower them. In this way, its paramount importance in terms of the management of war and the tactical and .strategic planning, become evident

It is necessary that different aspects of this matter and its hardships and difficulties be discussed, because people in the past have not recounted the conditions of the (management of warfare for us in a way that can be relied upon or trusted.(٢

If one wanted to learn about the strength of the military infrastructure of the Muslim army at the time of the Holy Prophet (S), he would find that the first thing that the Prophet gave importance was the abundance of locally available resources(٣) that would be utilized, whether it be in the form of foods – the most important of which were dates – or other resources that the soldiers and troops would take as provisions .(for the war(۴

The Muslim army never gave importance to the idea of storing or hoarding foodstuffs and for this reason, in many of the battles, the soldiers would suffer from hunger due to

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Zuhri: ١۵١. Such an incident never transpired in any of the battles and the Prophet -١ (.(S) never ordered that the fleeing enemy should be pursued. (Tr

From the past up till today, the issue of supplies and provisions has been of -٢ paramount importance in war, and it can be said with some confidence that in every war where the matter of provisions and supplies was adequately addressed, victory

was attained. And this issue has also played a key role in the loss of many a battle. This issue would always be taken very seriously by the Holy Prophet (S) in all of his battles. (Tr.)

٣- The author gives more details about this in the fifth section. (Tr.)

۴- Bukhāri (al-Maghāzi ١٧); Muslim (al-Amāra ١۴٣)

lack of sufficient food, and this forced the commanders to distribute the little available resources among the soldiers in an equitable manner(١), and in situations where soldiers had nothing, they were forced to eat the meat of horses, wild donkeys etc(٢). With respect to drinks like water, which was not always enough or accessible due to the lack of wells, the situation was very difficult(٣) and the same procedure of equal distribution was applied(۴).

As for the modes of transport that mostly consisted of camels and other animals, the soldiers would use them for traversing long distances and transferring booty that was gained from the battles. Actually, this booty was considered an important source for the acquisition of weapons and military provisions, in addition to the sale of horses and other equipment which constituted another source.(۵)

On the other hand, the Noble Prophet (S) gave importance to the disabled and the handicapped(۶), because they would always remain with the army until the necessary resources for tending to their needs became available.

For this type of forces, there was no special arrangement in the Muslim army (as is the case today). Their role and important responsibilities included: Keeping watch and constant surveillance, providing partial reinforcements, tending to the injured, removing the bodies of those who were killed from the battlefield and burying them, patrolling and serving during the night, taking care of those who were in shock, gathering and settling(٧), selecting suitable places where there were no plagues or infectious diseases – in which

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١- Bukhāri (al-Maghāzi ۶۵); Abu Dāwud (al-Ati'mah ۴۶); Ibn Sayyid al-Nās ٢:١۵٨

٢- Ibn Hanbal ۶:٣۴۶; Bukhāri (al-Maghāzi ٣۵); Kalā'i ١:١٣٢

٣- Wāqidi ٢:۵٧٨; Ibn Hazm: ٢۵١; Ibn Katheer, al-Bidāya wan-Nihāya ۵:٩

۴- The fact that the Prophet (S) never used to store food and grain can be derived from the Qur'ānic injunctions against hoarding and maybe also from the economic situation in Madina at the time. In any case, the Prophet (S) would mostly get his own

food supplies from his own lands and from the enemies and would give less burden to the soldiers by nor requiring them to carry and transport it, so that their movement).would not be slowed down. (Tr

(Wāqidi ۱:۳۷۸; Bukhāri (al-Jihād ۸۰); Muslim (al-Jihād ۴۹ -۵

Dārimi (Muqaddima ۲); Abu Dāwud (al-Jihād ۱۰۷); Kalā'i ۱:۱۳۰ -۶

(Wāqidi ۲:۶۴۴; Bukhāri (al-Madina ۱۲); Abu Dāwud (al-Tibb ۲۴ -۷

the commander would himself assist them – and in the end, the injured would be taken [by them] to a tent in Madina that was erected for them next to the Masjid of .(the Prophet (S)(١)

Despite all the difficulties [they faced], and the lack of provisions and reinforcements, the army of Islām would overpower the enemy that was better equipped in all these respects. The reason for this was that the Prophet (S) would use various forms of warfare according to what he deemed appropriate given the circumstances, based on .(his experience and brilliance(٢)

Four: The Subject For Discussion

In this study, the important events in the battles of the Prophet (S) have been discussed with the view of outlining the profundity of thought and consideration that was employed. In order to make things easy for the readers and students, we shall discussed the details of the subject at hand in such a manner and at such length that they would find no need to refer to numerous other available sources on the subject. This discussion regarding all the different aspects and the conclusions drawn will be .presented separately

For example, the matter of istitlā'(٣) (gathering information and intelligence) which includes the modes, types and importance of intelligence gathering in battles and military missions and also the ways and methods that are used for this. In this discussion, all the tactics that are employed in information gathering, the role of every individual and group including [that of] the commander of the army and its leaders, their responsibilities

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These missions in the Muslim army were carried under the Department of Supplies -١ .and Provisions

Wāqidi ١:٢۶, ٣٩۶; Ibn Hishām ٣:١٨١, ٣۴۶; Tabari ٢:۵١٣, ٣:١٠ -٢

Wāqidi ١:٩; Ibn Sa'd ٢:٢; Suhayli ٣:٢٧; Kalā'i ١:١٣٩; Ibn Sayyid al-Nās ٢:١٠٨ -٣

and the conditions that need to be met by them and also how the information should be gotten from the enemy, the means that must be used, how to send this information to the commander of the army and how the information is used by the commander, are all explained.

In these discussions, we give another example of the organization of the soldiers and their formations in different situations(١). They would sometimes be arranged into one, two or three groups. The 'arrow makers' would be in the first or second group along with the archers, and the infantry would be behind the cavalry. The commander and the central watcher would be positioned in the center of the formation.

Taking this into consideration, the subject being discussed comprises of both detailed and general topics about effects and consequences, and explanation of the important points and goals(٢). Actually, we find that this subject includes a variety of topics, some of which are examined closely and thereby linked to others. All these topics are important for arriving at a clear and conclusive understanding of the subject.

Fifth: Striving For Humanity

The Prophet of Allah (S) was truly a mercy for the entire human race(٣). He never excluded anyone because of color or ethnicity. All people were considered servants of God by him(۴). For this reason, he (S) would invite and call people towards the following:

Growth and advancement of humanity as a whole(۵). He would say: All of you are from Adam, and Adam was from clay(۶).

Agreeing to a peace treaty

١- Ibn Hishām ٢:٢٨٧; Ibn Hanbal ۵:۴٢٠; Abu Dāwud (al-Jihād ١٠٧)

٢- In the third chapter of this book, the issue of parading the army and organizing it has been explained in detail.

٣- Q٢١:١٠٧; Muslim (Bāb al-Birr wal-Jannah)

۴- Muslim (Bāb al-‘Itq ۱۶)

۵- Bukhāri (al-Jihād ۱۰۲); Muslim (al-Amāra ۱۱۷)

۶- Tirmidhi (al-Manāqib)

.(before war(۱

(Forgiveness and pardon before punishment.(۲

.Leniency and clemency before retribution

Therefore, we find that all the battles he fought were always for the good of humanity, so he would not seek to punish anyone before they had done anything .wrong, as [opposed to what] we see in our present day

The Prophet of Allah (S) would prevent the killing of the aged, women, children, prisoners and those who did not participate in the war and did not help the enemy(۳). He would prohibit this fervently. He also forbade torture and the disfiguring of dead bodies(۴). He instructed the Muslims to be good, kind and compassionate to the .(people and to be affable and friendly with them(۵

He gave a perfect example of mercy in the Conquest of Makkah where, despite victory over the enemy, he treated them with the utmost kindness and compassion. If he wanted, he could have just as easily taken revenge on all of them, but instead he forgave them saying: Go, you are all freed(۶). In the battle of Dhat al-Ruqā', 'Amr bin Hārith was captured trying to assassinate the Prophet(۷), however the Prophet .(pardoned him and set him free(۸

The Prophet (S) would treat the captives and prisoners of war with mercy and kindness. He would do favors to many of them (and set them free)(۹). At the same time, he told the soldiers to treat them well(۱۰). For example, in one of the battles, he .(personally untied the hands of one of the prisoners whom he heard wailing(۱۱

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(Q۲:۲۰۸; Q۸:۶۱; Ibn Hanbal ۲:۲۴۶; Bukhāri (al-Adab ۹۱ -۱

Bukhāri (al-Anbiyā ۵۰, ۵۴); Tabari ۳:۴۹ -۲

(Shaybāni, Sharh al-Siyar al-Kubrā ۱:۴۲; Abu Dāwud (al-Jihād ۸۲ -۳

Bukhāri (al-Madhālim ۳۰, al-Dhabā'ih ۲۵, al-Maghāzi ۳۶); Abu Dāwud (al-Jihād ۱۱۰, -۴ (al-Amārah ۳۳

(Bukhāri (al-Adhān ۱۷,۱۸); Muslim (al-Nadhr ۸); Abu Dāwud (al-Eimān ۲۱ -۵

The Holy Prophet (S) conquered Makkah and purified this holy sanctuary of the -۶ impure idols. Many of those who had persecuted him over the years gathered around him in the hope of seeking his mercy and forgiveness. The Prophet (S) let them go (.saying 'Antum al-Tulaqā' – I have set you free. (Tr

Suhayli ۳:۲۵۳; Kalā'i ۱:۱۱۲; Qurtubi, al-Jāmi' al-Ahkām al-Qur'ān ۳:۲۱۷; Ibn Qayyim, -۷ Zād al-Ma'ād fi Hudā Khayril 'Ibād ۲:۲۷۵

Amr ibn Hārith was from the tribe of Bani Mahārib. He approached the Prophet (S)' -۸ with the intention of killing him. When the Prophet (S) was resting, he took his sword and threatened him with it saying: Don't you fear me now that I have your sword and am about to kill you? He (S) replied: No, I am not afraid of you because I know that Allāh is there to protect me. When 'Amr heard this he could not move forward and (.dropped the sword and ran away. (Ibn Hishām ۲:۲۰۵) (Tr

Bukhāri (al-Ahkām ۳۵); Muslim (al-Jihād ۵۸); Abu Dāwud (al-Jihād ۱۲۰); Bayhaqi, -۹ Sunan al-Kubrā ۶:۳۱۹

Ibn Hishām ۲:۱۹۹; Tabari ۲:۴۶ -۱۰

This person was 'Abbās ibn 'Abd al-Muttalib, who was taken as a prisoner in the -۱۱ Battle of Badr, whereas he had been forced to come and fight by the Quraysh. See: Bayhaqi ۹:۸۹; Ibn 'Abd al-Barr, al-Isti'āb ۲:۸۱۰

propagated the idea of World Peace and instituted the word ‘peace’ as a greeting among all the children of Adam(۱). He showed this in the Treaty of Hudaybiyya when he sent Uthmān bin ‘Affān to negotiate with the Quraysh, and he accepted a number of representatives and groups that were selected to carry out this task. According to this treaty, he accepted the conditions put forward by the oppressive enemy for the cessation of war(۲).

During the conquest (of Makkah), he deposed the commander whom he had given the order to take the city(۳) because of the slogans that he was chanting which gave a totally different impression about the goals of the conquest(۴).

He paid special attention in choosing pious and righteous representatives to take the message to the rulers and kings of the world, because these representatives would have to convey the message using logic and wisdom in order to successfully invite them to accept Islām(۵).

In the present age, there is no need that is greater than what the Prophet (S) was striving for. A strong need is felt for sincere action that is free from vain desire and hostility and for leadership that is truthful and righteous, which can lead the people towards humanity and a moral ethic of warfare that is far from mere bloodshed and slaughter.

These issues encompass a vast plethora of discussions that a humble person such as myself feels incapable of doing justice to. However, I shall spare no effort in trying my utmost to

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۱- Ibn Hanbal ۳:۴۲۱; Bukhāri (al-Isti’dhān ۹); Muslim (al-Adab ۳۷); Ibn Mājah (al-Adab ۱۳); Abu Dāwud (al-Adab: ۹۱); Tirmidhi (al-Isti’dhān ۲ ۱۱)

۲- Zuhri: ۵۲; Ibn Hishām ۳:۳۲۵; Ibn Hazm: ۲۰۸; Kalā’i ۱:۱۲۷

۳- Wāqidi ۲:۸۲۲; Ibn Sa’d ۲:۹۸; Suhayli ۴:۱۰۱; Kalā’i ۱:۱۳۹

۴- This person, Sa’d ibn ‘Ubāda al-Khazraji, was the ruler of the Khazraj tribe. This was one of the tribes that were always engaged in war and fighting in order to take

control of Yathrib. As there was also enmity between the Qahtānis of Yathrib and the ‘Adnānis of Makkah, the people of Madina accepted Islām and decided to help the Prophet (S) against the ‘Adnānis. For this reason, when Makkah was conquered, many of the people of Madina who still held a grudge against their arch enemies thought of it as an opportunity to exact revenge. Sa’d took to chanting ‘Today is the day of vengeance!’ but when the Prophet heard about this, he took the flag away from Sa’d (.and raised the chant of ‘Today is the day of mercy!’ instead. (Tr

Sirāj al-Deen, Sayyidinā Muhammad Rasulullah (S): ۸۴ -۵

work on it. I do not claim that this research is complete and final, but I pursued this subject because I found it delectable and interesting, and I realized that the fruits of .this research would be very beneficial

I would truly like to express my gratitude to Dr. Ibrahim Baydhun of the University of Lebanon for his help and guidance in the arrangement and layout of this work and his attention to detail regarded the material presented in it. I will never forget his mentoring and the explanations and elucidations that he shared with me and assisted me with, to such an extent that he would at times leave his entire library – which is filled with many valuable works – at my disposal and I was able to gain access to .many original sources and handwritten manuscripts

I take this opportunity to thank the administrator and staff of the Dhahiriyyah Damascus Library who facilitated the access to important texts and manuscripts that I needed. I also would like to thank all those who participated in this work with me and even those who found out about my research proposal and went through it. I thank .them all

Was-salaam

Muhammad Dhāhir Watr

Scope Of Research

My method of research about the proposed subject is scientific and relies on fully documented evidence along with undisputed facts. It is based firstly on primary sources which form the foundation of the discussion and then secondarily turns to the more recent studies and views of contemporary scholars. In this

research, differing viewpoints on military management (with the aim of finding the best one), the principles of war, the fundamental role of ideology (and motivation) and the art of war in its new form are discussed alongside each other. This paper comprises of six sections and one preface – wherein the most important available sources on this subject are mentioned.

Section One:

In this section, the traits and distinctions of the Arab military before Islām have been mentioned and the most important points that are related to their military management like: the purpose of battle, number of combatants, means of transport etc. have been discussed.

Section Two:

This section consists of the important discussion on 'Military Command' in which issues like moral qualities of a commander are discussed. These include: heightened intelligence, foresight and prudence, awareness of matters that he is faced with, understanding the rules and principles of war such as defensive warfare, sudden warfare, revolutionary warfare, offensive warfare and psychological warfare.

Section Three:

This section aims to explain the workings of the military bases and under this heading, details are given about staff headquarters and management issues pertaining to it are discussed, including:

Department of planning: this department deals with the general policies of the army, the enumeration of soldiers, arming them, understanding the enemy and related issues.

Department of consultation: this is the consultative body or the command post of the war and its members are all recognized for their knowledge, acumen and understanding of issues pertaining to warfare.

Department of spiritual guidance: this department is

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responsible for increasing the zeal of the fighters, studying the assignments and tours .of duty

:Section Four

This section discusses the branch and department of ‘Security and Intelligence’ that is responsible for gathering information and intelligence from the enemy and analyzing it, and in the event of the intelligence being true, passing it to the supreme .commander so that he may issue the correct orders

:Section Five

In this section we discuss about the ‘Base of Operations’ which makes arrangements for the required equipment for planning, execution, training, creation and perfection of weaponry and all the other supplies for warfare and includes the following :departments

Department of operations: this is the department that is responsible for selecting the commander who leads the army in the battlefield, studying the assignments and .sending troops and contingents

Department of training: this department is responsible for training the fighters in the handling of all the tools used in battle including bows and arrows, hand to hand .combat etc

Department of armament: this department is in charge of securing all the supplies of .war, weapons, military equipment etc

:Section Six

This section deals specifically with the department of munitions that has the responsibility of securing munitions, sending support, transport, feeding the soldiers, providing army uniforms, overseeing booty and its distribution and handling medical :issues. This department consists of the following sub-departments

Department of munitions and relief support: this department has the task of providing

support to the troops by means of providing supplies and fulfilling their other needs such as drinking water, tents, clothes and

.also removing the injured and dead from the battlefield

Department of booty: its responsibility is gathering the war booty and categorizing, .arranging and distributing it, and identifying those who should be permitted to use it

Department of medical services: the aim of this department is protecting the wellbeing of the forces, providing medical treatment for those who are injured and .incapacitated in battle, and burying the dead

.In this section, the role of women in providing assistance is also discussed

:Conclusion

In the end, we shall discuss the ‘growth of Islāmic Governance’ after the migration of the Prophet (S) to Madina, the formation of the Islāmic Government under his leadership. The details of his role in nurturing the military forces during wartime and the beginning of the creation and training of the corps will also be discussed. We will examine how this army gained the ability of entering into battle and achieving .decisive victory

In this regard, we find the causes of victory in the Muslim army to be the implementation of the principles and rules of war by their commanders – which the enemy was unaware of at that time and is more in line with the principles and rules of war of today. Similarly, the organization of the army in such a way that a strong spiritual ethos existed among the commanders and the troops, must be considered one of the greatest factors of the Prophet’s (S) success. When one studies the conquests that took place after the era of Prophethood, one finds that

the Prophet (S) was considered the first conqueror of Islām, because he laid the groundwork and raised the primary pillar (of these conquests) through his own .battles

A Chronological Introduction And Description Of The Most Important Sources

Despite the fact that the wars of the Prophet (S) were fought over a relatively short period (١٠ years), his method and style of command and military leadership lasted for a long time; because Muslims and others, within the military and without, have discussed, studied and analyzed this subject from the beginning of the first century .A.H. up to this day and have not neglected it

The Glorious Qur'ān is the most important source that speaks of these wars and battles, and we find a lot about this subject in its commentaries. The most important of these commentaries are: Tabari's Commentary, Nayshāburi's Asbāb al-Nuzul, Qurtubi's al-Jāmi li Ahkām al-Qur'ān, Baydhāwi's Anwār al-Tanzil wa Asrār al-Ta'wil and Suyuti's al-Itqān fi 'Ulum al-Qur'ān. Among these, Tabari's commentary, which describes the details of what takes place in the battles and also Nayshāburi's commentary, which records the occasion of revelation of specific verses in relation to .the battles, are especially important

Material about these issues can [also] be found in various books of history and biography, the most important among which include: Ibn Shihāb al-Zuhri's al-Maghāzi al-Nabawiyya, Ibn Is'hāq's al-Siyar wa al-Maghāzi, al-Wāqidi's al-Maghāzi al-Nabawiyya, Ibn Hazm al-Andalusi's Jawāmi' al-Sirah, al-Kalā'i's al-Ihtifā' and Ibn Sayyid al-Nās' Uyun al-Athar. Wāqidi was more precise in his historical recordings of all the wars than the others, and by describing the affairs

of war and its management, he has been able to tackle the subject better. We cannot find complete references to the organization of the military except in his treatise. After him, Ibn Sa'd continues his work in the book al-Tabaqāt al-Kubrā and presents a .picture of that which Wāqidi had not recorded

:However, the most important books of history about this subject are

Tārikh Ibn Khayyāt, Bukhāri's Tārikh al-Kabir, Tārikh Tabari, Tārikh Ibn 'Asākir, Ibn Atheer's al-Kāmil fi al-Tārikh, Ibn Katheer's al-Bidāya wa al-Nihāya, and also some biographical commentaries like Suhayli's Rawdh al-Unf have also set out to give .details of such issues

Books of Hadith and Jurisprudence have also devoted specific chapters and sections for these matters. The primary ones among these are: Sahih Bukhāri (Chapter ٩ – The Book of Battles), Sahih Muslim (Chapter ٣ – The Book of Jihād and Expeditions), Sunan al-Tirmidhi (Chapter ٢ – The Book of Jihād), Sunan Ibn Dāwud (Chapter ٢ – The Book of Jihād and Expeditions), Sunan al-Nasā'i (Chapter ۶ – The Book of Jihād), Sunan al-Dārimi (Chapter ٢ – The Book of Jihād and Expeditions), Sunan al-Dārqutni (The Book of Expeditions), Musannaf San'āni (Chapter ۵), Ibn Hanifa's al-Maghāzi wa al-Musnad (The book of Jihād and Expeditions), Shāfi'i's al-Umm (Chapter ۶ – The Book of Willful Injury), Humaidi's al-Musnad (The Book of Battles and Jihād), Abi Sulaymān al-Khitābi's Ma'ālim al-Sunan and Ibn Qayyim al-Jawzi's al-Tahdhib.

In this context, Sahih Bukhāri is important both historically and militarily as the author has narrated the accounts chronologically and

recounts the battles in the order in which they took place, starting from the Battle of al-'Ashirah to the Battle of Tabuk. Similarly, when he explains the battles, he takes all the angles into account, mentioning numerous narratives about it, such that the .reader is able to come to a complete and correct understanding of these battles

Aside from the books that discuss this subject separately, there are various books of history and annals of nations that have also been beneficial in this research. The most important among these are: Arzaqi's Akhbāru Makkah, Qutb al-Din's Tārikh Makkah al-Musharrafah, Fāsi's al-'Aqd al-Tamin, Bakri's Mu'jam Mastu'jam and Yāqut al-.Hamawi's Mu'jam al-Buldān

The most important feature of these histories and chronicles is that they mention the economic situation [at the time], military resources and battle expeditions and similarly give a clear representation of the economic life, which in this age was considered one of the more important issues, and for every discussion on the military .it is a necessary factor that needs to be taken into account

Books about the character of the Prophet (S) also consist of many points about his 'military management' and 'qualities of leadership' the most important among which include: Ibn Sa'd's Tabaqāt al-Kubrā (vol. ١ Chapter ٢), Tirmidhi's Shamāil, Faryabi's Dalā'il al-Nubuwwah, Abu 'Ali Ansāri's Sifāt al-Nabi (S), Qādhi 'Ayyādh's Shifā, Suyuti's al-Khasā'is al-Kubrā, Ibn Hajar 'Asqalāni's al-Mawāhib al-Daniyya, al-Dhahabi's Tārikh al-Islām (vol. ١), Ibn Qayyim al-Jawzi's Zād al-Ma'ād fi Hudā Khayril 'Ibād (vol. ١ .٢) and his Furusiyyat al-Muhammadiyyah

Books

of biography are also not empty of material on this subject, rather, in many instances provide detailed accounts about the commanders of battles and wars and about the companions who had the responsibility of commanding the armies. Some of these (books) are: Ibn Habib's al-Muhbir, Ibn 'Abd al-Barr's al-Isti'āb fi Ma'rifat al-Ashāb, Ibn Atheer al-Jazari's Usd al-Ghāba fi Ma'rifat al-Sahābah and Ibn Hajar 'Asqalāni's .al-Isāba fi Tamyiz al-Sahābah

The Islāmic conquests at the time of the Prophet (S) and the companions were studied by those who came later and the various aspects and details were presented in a well organized fashion by them. Books of geography and history expound on the conquests within and without the Arabian subcontinent and also talk of the events after the spread of Islām from Madina al-Munawwarah to Damascus, Baghdād, Madā'in, and on the east to India and to Alexandria, Constantinople, Tarablus and Tunis. It could be said that the most important of these works are Ibn Khardāba's al-Masālik wal-Mamālik [vols. ۳,۴,۵ and ۶], Ibn Rusta's al-A'lāq al-Nafsiyya [Chapter ۸] .which talks about Madina, Makkah, Haramayn and the southern lands of Arabia

Ibn Faqih's al-Buldān [Chapter ۱۰ and ۱۱] talks of Makkah and Alexandria while Ya'qubi's al-Buldān [Chapter ۱۷ and ۱۸] mentions the Maghreb, Baghdad and their historical importance. Balkhi's Suwar al-Aqāleem is the first book on geography written in Islām and Istakhri's al-Masālik wal-Mamālik is also the first book that .'describes the 'Islāmic World

In Ibn Hawqal's al-Masālik wal-Mamālik [Chapter ۳, ۴ and ۲۴] the maps of

Egypt, Syria, Iraq and the Arabian Peninsula have been drawn and the economical and social situation of Libya has also been portrayed. Muqaddasi has also given a description of Palestine and Syria in his Ahsanu al-Taqāseem fi Ma'rifatil Aqāleem .[[Chapter ۳۲ and ۳۴

Mas'udi's al-Tanbih wal-Ashrāf [Chapter ۳۷] speaks of the life of the Prophet (S), battles and expeditions in which he was the commander, military units, horses and mounts, and all that is related to the military transport. Mas'udi's recording of the 'Historical Geography of Battles', is considered an original source whose narrations .can be relied upon, however, unfortunately most of his writings are lost

Another source is Qazwini's Athār al-Bilād wa Akhbār al-'Ibād which discusses geographical history and related issues including the situations and conditions of different lands and their inhabitants. After this, we must mention the Muqaddima of Ibn Khaldun and Qalashqandi's Subh al-A'shā. These two books record geographical .and historical information about different kingdoms, especially Egypt and Syria

It is noteworthy that more recently books and research works, in both Arabic and English, have been written about the life of the Prophet (S) and his battles with the disbelievers. The most important works in Arabic include: al-Rasul al-Qā'id (S. Khattāb), al-Rasul al-'Arabi wa Fann al-Harb (General Mustafa Talās), al-'Abqariyya al-Askariyya fi Ghazawāt al-Rasul, 'Ali Hāmish al-Sirah (Tāhā Hussain), Hayātu Muhammad (Muhammad Hasanain Haykal), al-'Abqariyyāt al-Islāmiyya ('Aqqād) and .(al-Anwār al-Muhammadiyya (Nabhāni

The foreign books that have been translated into Arabic and discuss the same subject, we can mention: Muhammad in Makkah

and Madina (Montgomery Watt), Muhammad, the Prophet of Allah (Dianna), The .Heroes (Thomas Carlayle), The First Hundred (Michael Hart) and others

Many of these works are only limited to military, institutional or ethical issues that form part of the seerah. Because 'military management' encompasses all these issues, it is necessary that we discuss all these matters together, taking into consideration their correlation with each other. It is through this that the importance of this subject and its role in revealing the secret of the success of the Holy Prophet .(S) and those whom he chose as army commanders, becomes evident

Now we will take a look at the most important authors and researchers in history who have written on this subject and have left behind important works on the battles and expeditions, and since their importance in relation to this subject varies, we will first study the oldest writings that are relevant and have practical implications and thereafter we will mention others according to their chronology and relevance; in this .order: Wāqidi, Ibn Is'hāq, Ibn Shihāb al-Zuhri, Kalā'i and Ibn Sayyid al-Nās

The Most Important Historians

(.Abu Bakr Muhammad Ibn Muslim Bin 'Ubaydallah Bin Shihāb al-Zuhri (۵۱-۱۲۴ A.H .۱

There is a difference of opinion about his date of birth and death. He was a learned scholar, a memorizer of the Qur'an(۱) and an author who knew how to use the various expressions and idioms and he would use these in his works(۲). He was a poet(۳) and a genealogist(۴) who would look for the chains of narrators in the traditions(۵). He would strive in the quest for

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Dhahabi, Tadhkirat al-Huffadh ۱:۱۰۸-۱۱۳; Ibn Khallikān, Wafayāt al-A'yān wa Anbā'I -۱ Abnā'iz Zamān ۴:۱۷۷-۱۷۸; Ibn Hajar 'Asqalāni, Tahdhib al-Tahdhib ۹:۴۸۸, ۴۵۰

Abu Na'im al-Isfahāni, Hilyat al-Awliyā wa Tabaqāt al-Asfiyā ۳:۳۷۱ -۲

Marzbāni, Mu'jam al-Shu'arā: ۳۴۵ -۳

Abu Na'im al-Isfahāni ۳:۲۷۲ -۴

۵- ۳:۳۶۵ Ibid.

knowledge and would guard it. He kept aloof from the events and turmoil of his time(۱). He believed in the dissemination of knowledge among the people and used to say: 'In the spread of knowledge there is the strengthening of religion and worldly life and in the path of knowledge all this comes together(۲).'

He studied about the seerah from Sa'eed bin al-Musayyab, 'Urwa bin Zubayr and 'Ubaydallah bin 'Abdullah bin Utbah, and in his attitude towards his teachers, he displayed exemplary ethics and morals. He would accompany them, serve them and show the utmost reverence to them(۳). Zuhri made efforts to author some works. He would write down what he heard. When his works became known, people turned to him and benefitted greatly from his knowledge.

Zuhri started with Hadith, History and Expeditions. He wrote so much that his writings had to be carried on the backs of animals. When he died, he was in such a position that there was none more learned than him in history.(۴) His knowledge was disseminated through his narrators. The most famous of them who lived in Haramayn and Hijāz included: 'Umar bin Dinar, Yahya bin Sa'eed al-Ansāri, Musa bin 'Uqba and others. From those who lived in Iraq, the most important ones included: 'Abdullah bin 'Umayr, Ismā'il bin Abi Khālid, 'Atā ibn Sā'ib; and from the other places like Syria and Egypt, there were Mansur bin Sādhān, 'Abd al-Karim Jazari, Thawr bin Yazid and others.(۵)

The merits of Zuhri's accounts of the expeditions over other

۱- Ibn Khallikān ۴:۱۷۷; Abu Na'im al-Isfahāni ۳:۳۶۴

۲- Abu Na'im al-Isfahāni ۳:۳۶۹

۳- Ibid. ۳:۳۷۱

۴- Ibid. ۳:۱۶۱. Unfortunately all his works and writings are non-extant. However, his narratives were used by later historians and thus can be found in these secondary sources. (Tr.)

۵- Abu Na'im al-Isfahāni ۲:۳۷۲-۳۷۳

:works are as follows

They were written with sincerity, honesty, clarity and eloquence. Zuhri had met some of the companions who participated in battles with the Prophet (S) and he has narrated from them about the wars and the strategies of the Holy Prophet (S). The most important of them are: Abdullah bin 'Umar, Anas bin Mālik, Suhayl bin Sa'd and others(١). Similarly, in al-Musannaf (vol. ۵, the chapter on expeditions), we find numerous traditions that Zuhri has narrated from 'Umar ibn Rāshid. He too, was .truthful in narration and reliable in transmission

Many of the scholars(٢) have praised and criticized the narrators of expedition accounts like Ibn Is'hāq and Wāqidi, however Zuhri has been praised by all(٣) and has been hailed as the most truthful and highly learned of his time. Therefore, we can rely .(upon what he has recorded or narrated about the battles of the Prophet (S

Zuhri had a longstanding experience in recording expeditions(۴). He is the oldest writer to formulate a systematic and clear method in this field, therefore his recordings are well-grounded, clear and reliable and have been systematically categorized and are far off from the politics of authorship and other various .discrepancies

(.Abu 'Abdillah Muhammad Ibn Is'hāq Bin Yasār al-Mutallabi (٨۵-١۵١ A.H .٢

Ibn Is'hāq was born in Madina and was buried in Baghdād after his demise. There is a difference of opinion regarding the date of his death(۵). His most important works include: Kitāb al-Khulafā and al-Siyar wal-Maghāzi wal- Mubtadā(۶). He was trustworthy and knowledgeable about expeditions and history and was also a .(memorizer of prophetic traditions(٧

Khateeb Baghdadi, Tarikhu Baghdād ٣:١٣-١۴; al-Dhahabi, Mizān al-I'tidāl fi Naqd al- -١ Rijāl ٣:۴٧٠; Ibn Sayyid al-Nās ١:٧

Abu Na'im al-Isfahāni ٣:٣۶١ onwards; Ibn Shihāb al-Zuhri: ٢٧ -٢

۳- Ibn Shihāb al-Zuhri: ۳۰

۴- Abu Na’im al- Isfahāni ۳:۳۶۹ onwards

۵- Khateeb Baghdādi ۱:۲۳۲; Ibn Khallikāk ۴:۲۷۷; Yāqut Humayri, Mu’jam al-Udabā’ ۱۸:۸

۶- Ibid.

۷- Khateeb Baghdādi ۱:۲۱۵, Ibn Hajar ‘Asqalāni, Tahdhib al-Tahdhib ۹:۴۳ onwards

Great scholars have narrated from him and Ibn Shihāb al-Zuhri, Ibn Hanbal and others have praised him(١). Mālik called him a Dajjāl(٢) and accused him of following the Qādiriyya sect(٣) and also deemed him to be one who narrates ahādith with .(improper and incomplete chains(۴

The Seera of Ibn Is'hāq has only come down to us through the recorders of seera, the most important of whom were: Ibn Hishām, Tabari, Kalā'i, Ibn Sa'd and Ibn Atheer. All of these [people] have not presented the seera of Ibn Is'hāq in the same manner as the original, rather they have mentioned a summary of his statements and recordings. Ibn Hishām has himself acknowledged this in the introduction of his al-Seera al-Nabawiyya(۵), so it would be correct to say that this work is actually a .summary and a selection of Ibn Is'hāq's narrations

He is one of the leaders of those who were involved in recording the seerah [of the Holy Prophet](۶) and is the first person to collect the accounts of the expeditions and record them(٧). His works are a source of reference for researchers today. The great recorders of expeditions like 'Aāsim bin Umar Qatāda who wrote al-Siyar wal-Maghāzi gave the following testimony about him: 'The knowledge that Ibn Is'hāq placed at the disposal of the people through his narrations will never disappear(٨).' When Zuhri was asked about Ibn Is'hāq's accounts of expeditions, he said 'he is the .'(most learned of all people about the expeditions(٩

Today, the narrations of Ibn Is'hāq that have

Al-Dhahabi ٣:۴۶٩ -١

Khateeb Baghdādi ١:٢٢٣ -٢

Khateeb Baghdādi ١:٢٢۵; al-Dhahabi ٣٠:۴٧٠ -٣

Ibn Sayyid al-Nās ١:٧ -۴

Ibn Hishām ١:٧ -۵

Al-Dhahabi, Tadhkirat al-Huffādh ١:١٧٣ -۶

Yāqut Humayri, Mu'jam al-Buldān ۵:١٨; Marghliyuth, Dirāsāt 'an al-Muwarrikheen -٧

al-‘Arab: ۹۹۸

Khateeb Baghdādi ۱:۲۲۰; Yāqut Himayari, Mu’jam al-Udabā’ ۶:۱۸; Ibn Khallikān ۴:۲۷۶ -۸

Khateeb Baghdādi ۱:۲۱۹ -۹

been passed on by many reliable recorders of the seera like ‘Aāsim and Zuhri have reached us(۱). It can be said that Ibn Is’hāq is from those scholars who recorded the accounts of the expeditions based on old methods. One day this point was raised in front of him, he said: ‘I am only a safe keeper and recorder of the knowledge of ’.(expeditions(۲

:The Merits of Ibn Is’hāq’s Seera

He is the only person who has narrated the expeditions of the Holy Prophet (S) in its totality(۳), because the other Seera recorders have narrated the expeditions in an incomplete and disjointed fashion. Maybe their lifetimes were not enough for them to complete the work and their students did not expound on the details of their .expedition accounts and sufficed with mentioning only a number of battles and wars

The Seera of Ibn Is’hāq is detailed and contains numerous long narrations and includes mention of dates(۴). Shāfi’i says: ‘Anyone who wishes to gain expertise about the expeditions needs (to study) Ibn Is’hāq(۵).’ Through lengthy odes, he has highlighted the narratives of what transpired on the battlefields(۶). All this points to the vastness of the Seera of Ibn Is’hāq. These odes have immortalized the victories and give important information about works, situations and personalities. Even though it is not possible to give exact details about what takes place on the battlefield, all the military strategies and skills employed, some of the particulars about the .battles of the Prophet (S) have been directly reported

(.Abu Abdillah Muhammad Ibn Umar al-Wāqidi (۱۳۰-۲۰۷ A.H .۳

Wāqidi was

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Yāqut Himyari ۶:۱۸, Khateeb Baghdādi ۱:۲۲۵ -۱

Khateeb Baghdādi ۱:۲۲۳ -۲

Ibid. ۱:۲۱۴ -۳

Ibn Hajar ‘Asqalāni ۹:۴۶ -۴

۵- Ibn Sayyid al-Nās ۱:۹; Khateeb Baghdādi ۱:۲۱۹; Al-Dhahabi, Mizān al-I'tidāl ۳:۴۷۲

۶- Marghliyuth: ۷۳; Al-Jumhi, Tabaqāt Fuhul al-Shu'arā ۱:۸

born in Madina and died in Baghdād(۱). He is buried in the Khayzarān graveyard. He was an author and used to pay special attention in writing [about] the seerah and expeditions (of the Prophet (S)), to such an extent that he became one of the foremost authorities in this field. His most important works are: al-Maghāzi al-Nabawiyya, Fath Afriqiyya, al-Radda, Fath al-'Ajam, Fath Misr wa Iskandariyya, Akhbār Makkah, Tabaqāt, Futuh al-Iraq, Seerat Abi Bakr, The Battle between the Aus and Khazraj and others(۲). The merits of Wāqidi's works can be outlined as follows:

Precise Information: He has given detailed and precise information about those who participated in the battles, the route taken by the armies, the weapons and modes of transport used, provisions, descriptions of battlefields, the factors that helped in gaining victory or led to them facing difficulties in battle, the location of the martyrdom of soldiers, and anything related to warfare.

Extensive Information: He wrote and recorded everything that was related to the battles(۳), such that through his narrations, we learn many of the specifics regarding the military, because he has reported all the different aspects of issues pertaining to warfare and leadership. In this way, the information provided by Wāqidi in the areas of the circumstances of war, its location, the type of ground on which it was fought etc. is of great importance. If his writings about the battles were collected together, it would in itself have been a source for the principles of war and battle at

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۱- Ibn 'Asākir ۱۵:۳۹۵; al-Dhahabi, Tadhkirat al-Huffādh ۱:۳۴۸

۲- Yāqut Himyari, Mu'jam al-Udabā' ۸:۲۸۱; Ibn Khallikān ۴:۳۴۸; Ibn al-Nadim, al-Firhrist ۱:۱۴۴. Unfortunately most of Wāqidi's works are non-extant today. (Tr.)

۳- Khateeb Baghdādi ۳:۶

.(the time of the Prophet (S

Recording of Exact Times(١): In military management, for a commander, time and its determination is of the essence and can make all the difference in the result of the battle; whether it be victory or loss.

Recording of Exact Locations(٢): Wāqidi also recorded the exact locations of the battles and through this he gave value to the battlefields where the Prophet (S) fought. Many like Ibn Sa'd, Tabari and Ibn Katheer have narrated from Wāqidi about the birth and Prophethood of the Holy Prophet (S) and also his battles and conquests(٣).

Ibn Sa'd's Tabaqāt al-Kubrā stands out in its military reporting because it has been written according to Wāqidi's style, meaning he has similarly paid a great deal of attention to the recording of exact times and locations and sometimes describes the locations in which the battles took place and adds on to the narrations of Wāqidi and then, in another place, he discusses the principles of warfare(۴). From his writings it can be deduced that he is truthful and his narrations are authentic(۵). Many of the important aspects of Wāqidi's narrations and works were revealed and expounded by his student Ibn Sa'd.

۴. Abu al-Rabi' Sulaymān Bin Musā Ibn Sālim al-Kalā'i al-Himyari

Kalā'i was born in Balans and grew up there and he died in enemy territory (in battle)(۶). He has narrated from Ibn Qāsim Hubaysh, Ibn Zarqum, Ibn al-Waleed bin Abi al-Qāsim and others(٧). He was famous for his eloquent oratory and writings(٨) and gave great importance to recording and narrating ahadith. His most well known

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١- Marghliyuth: ١٨

٢- Ibn Sa'd ۵:٣١۵

٣- Tabari, Tārikh al-Tabari ١:٩۴٢,٩٨٠

۴- Ibn Sa'd ٢:١-١٣٧

۵- Khateeb Baghdādi ۵:۳۲۱, al-Dhahabi, Mizān al-I'tidāl ۳:۵۶۰. With regards to Ibn Sa'd's reliability, there is a difference of opinion among the various sects of Islām. (Tr.)

۶- Ibn 'Imād Hanbali, Shadharāt al-Dhahab fi Akhbār man Dhahab ۵:۱۶۴; al-Katāni, al-Risāla al-Mustadhrafa: ۱۹۸

۷- Al-Nabāhi, Tārikh Qudhāt Andalus: ۱۱۹

۸- Ibn 'Imād Hanbali, Ibid.

works are: al-Iktifā bimā Tadhammanhu ‘an Maghāzi al-Rasul (S), Maghāzi al-Khulafā (۴ volumes), al-Musalsalāt ‘an al-Ahādith and al-Athār wal-Ishārāt.(۱)

When his works were published and his message was spread, people came towards him and sought to benefit from him and many attended his teaching sessions. The most famous of these was Abdullah ibn al-Abārid who has eulogized him after his martyrdom(۲). With regards to the importance of his writing ‘al-Iktifā’ it must be said that its chain of transmission is strong and it describes the battles and their various aspects in detail, because Kalā’i himself was a military person and had tasted the hardships of war. So if he has recorded something in the seera, he has done so truthfully and with total regard of his responsibility and questionability. Furthermore, in his books one senses an enlightening spirituality that none of the previous writers displayed.

Kalā’i al-Balansi was a leader and a courageous commander who was steadfast in battle and in one of the battles he is said to have addressed one of the fleeing soldiers thus: ‘Do you flee from Paradise?(۳)’ He was martyred while he still held the standard in his hand(۴) and was encouraging and urging the soldiers to go forth against the enemy. Aside from this, Kalā’i was a great poet who would compose epics and rouse the emotions of the people(۵).

۵. Abu al-Fath Muhammad Ibn Muhammad Ibn ‘Abdillah Ibn Sayyid al-Nās۱۵۲

He was popularly known as Ibn Sayyid al-Nās. There is a difference of opinion regarding his date of birth and death. He died in Cairo. He studied

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۱- Al-Katāni, Ibid. He also wrote an important work called Futuh al-Radda (Tr.)

۲- Al-Nabāhi: ۱۲۰

۳- Ibid. ۱۱۹

۴- Ibid. Ibn Shākir al-Katbi, Fawāt al-Wafayāt ۱:۳۶۶

۵- Kalā’i was one of the great commanders in the war against the crusaders under Salāh al-Deen Ayyubi. (Tr.)

under his father and a group of scholars, the most famous of whom was Ibn Daqiq al-'Eid.(۱) This scholar tutored him in religion, Arabic grammar and poetry(۲). He gained precedence over his contemporaries in the fields of Seera and history. His most important works include: 'Uyun al-Athar fi Funun al-Maghāzi wa al-Shamāil wa al-Siyar, Nur al-'Uyun, Bushrā al-Labib fi Dhikrā al-Habib and Tahsil al-Isāba fi Tafsil al-Sahāba(۳).

Many scholars like Qādhi 'Izz al-Deen Sharif, who has mentioned him in his Wafayāt and Ibn Katheer, Ibn Nāsir al-Deen, Suyuti and others have testified to his great knowledge(۴). He compiled the seera in two volumes by narrating what the recorders of the seera before him had written. That which makes his accounts of the expeditions stand out includes:

Precision and Depth: He would select authentic narrations and leave aside the weak ones. He would take this matter very seriously and would do it very well(۵). An example of this precision of his can be seen when he summarized his own book 'Uyun al-Athār and named it Nur al-'Uyun. In this way it became easy for him to refer to previous works and to present his writings on the seera in a well-documented manner. One of the great scholars has said: "Ibn Sayyid wrote, compiled and corrected a lot in his beautiful handwriting and he created principles for this [also](۶)."

Following the Method of Zuhri: Ibn Sayyid al-Nās in his book al-Siyar wal-Tārikh, has followed Zuhri's method and has compiled all that which relates to the

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۱- Al-Dhahabi, Tadhkirat al-Huffādh ۴:۱۴۸۱

۲- Ibn 'Imād Hanbali ۶:۱۰۸; Ibn Ilyās, Tārikh Misr ۱:۱۷۱

۳- Al-Dhahabi ۴:۱۴۵۱

۴- Ibid. Suyuti: ۵۲

۵- Suyuti: ۵۲۰

۶- Ibn 'Imād Hanbali ۶:۱۰۸

military. His ‘Uyun al-Athār is an example of the Maghāzi of Ibn Is’hāq which has shadowed the Seera of Ibn Hishām and is formed of a selection from the Maghāzi of Wāqidi and a selection from scholars of history such as Tabari and Ibn Khayyāt. That which assisted him in this was his great knowledge of the sources of the seera. Ibn Sayyid al-Nās was also a specialist in jurisprudence and would benefit from the scholars of his time and gain knowledge from them. Ibn Zubayr says: “He gained the permission [to narrate traditions] from four-hundred scholars or more.”(۱)

Organization, Sequence and Reference: Ibn Katheer has described him thus: “He occupied himself in the pursuit of knowledge and was better in this than everyone else. After he learnt the seera and history, he compiled them in two volumes... grand poetry, well written prose, complete eloquence and proper writing is what he had and he was attributed with kindness and good morals. He was loyal to the principles and practices of the previous scholars that relied on the traditions of the Holy Prophet (S).”

The Arab Military Before Islām

point

The methods of war among the Arabs were different from that of all the other races. In their battles they relied on offence and attack(۲) and their motivation was limited to: defending their idols,(۳) bloodlust,(۴) raiding and stealing cattle(۵), and increasing the status and position of their own tribes(۶). Their most important weapon was the sword(۷).

The role of Islām was changing the implements and their employment in

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۱- Al-Dhahabi ۵:۱۴۵۱

۲- Ibn Khaldun, Muqaddimat al-‘Ibar ۲:۶۴۵

۳- Kalbi, al-Asnām: ۱۰۰; Jawād ‘Ali, al-Mufassal fi Tārikh al-‘Arab qabl al-Islām ۱:۶۰۹

۴- Al-Azhari, al-Nafhat al-Mulukiyya: ۸۵

۵- Refer to the event of Yawmu ‘Ayni Abāgh in Ibn Atheer, al-Kāmil, ۱۱:۵۴۰; Ibn ‘Abd

Rabbih, al-Iqd al-Fareed ٥:٢٦٠

Tabrizi, Sharh al-Qasā’id al-‘Ashar: ١٢١ -٦

Ibn al-Shajari, Hamāsat al-Shajariyya ٢:٧٩٣ onwards; Tartusi, Tabsirat Arbāb al- -٧
Albāb: ١١

battles and making appropriate use of them. The principles and beliefs through which Islām was manifested caused an increase in the spiritual and emotional uplifting of the soldiers and encouraged them to participate. Previously, an Arab soldier would be motivated by courage(١), display of force(٢), a sense of loyalty(٣) and selfish motives(۴).

The most important mode of transport that were used was the camel(۵), as it was capable of going for long without water and was able to bear the dryness and sandstorms of the desert. The most important qualities of the 'Arabian wars' were as follows:

1) The Objectives of War

The Arab tribes were naturally linked to and reliant upon the economical and social status of their individual members. Because their land consisted of dry deserts lacking sufficient water, their objectives were:

a) Gaining water and control over the pastures and cattle(۶): Often times, wars would be fought in order to gain control over watering holes or springs and one of the sides would gain control either through a peace treaty or by force. During times of drought and famine, intense battles took place. When wars were fought for water, inhabitants of the dry lands were forced to migrate to other places that had sufficient water(٧).

When one tribe was envious of the wealth and prosperity of another, they would engage them in battle in order to loot their wealth and cattle(٨). The strong tribe was one that was able to overpower the weaker tribes and take their wealth. They would take

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١- Ibn Khaldun ٢:٢٨۶ onwards

٢- Ibn Sa'd ٢:٧; Qalqashandi, Qalā'id al-Jummāl ٧:١٢ ٢

٣- Ibn 'Abd Rabbih ١:٢۴۴ ٢۵٢

۴- Ibn Sa'd ١:١-١۵٧; Wāqidi ١:۴١

۵- Ibn Qutayba, ‘Uyun al-Akhbār ۲:۱۶۱

۶- Refer to Yawm al-Baydā in Ibn Habib, al-Muhbir:۲۴۶ and Yawm al-Zuwayrin wa Yawm al-Shaytin in Ibn Atheer, al-Kāmil ۱:۶۰۴-۶۵۴

۷- This is due to the fact that most of the Arabian Peninsula is made up of dry desert and many areas lack sufficient water. (Tr.)

۸- Ibn ‘Abd Rabbih ۵:۲۶۰, Ibn Atheer ۱۱:۵۴

all they wanted as booty. They would steal away their cattle and then return home victorious. Some of the Arab tribes even went so far as to march towards neighboring kingdoms(۱) and cities that had plenty of food stocks(۲). During the age of Jāhiliyya, wars and raids were one of the primary source of sustenance, possession of livestock and booty in times of drought and famine.

b) Bloodlust and revenge: This was caused by social events like marriage and divorce(۳), social interactions among the members of a tribe(۴), jealousy, malice and competition(۵), or because of the establishment of relations by the allies with other tribes.(۶)

c) Increasing the status and power of the warring tribe: The fundamental principle was, 'One who does not kill is killed and one who does not fight is fought'(۷). Also, once one tribe loses a battle, their power will never be regained and they are destined to destruction and annihilation and become incapable of defending themselves(۸).

d) Increasing the number of forces and soldiers in the army: The sources have not mentioned the size of the pagan Arab armies but they have noted that every tribe, with all its warriors, was considered one 'army block'(۹), and these were the people who would engage the other tribes in battle. When the tribes would join forces, a large army would be formed(۱۰). The number of tribes that came together in a battle against the Greeks numbered

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۱- Ibn 'Abd Rabbih: ۲۴۴; Ibn Atheer ۱:۶۲

۲- Jawād 'Ali ۲:۶۰۲

۳- Ibn Atheer ۱:۵۴۴, ۵۶۶

۴- Ibn 'Abd Rabbih ۵:۳۴۵; al-Bakri, Mu'jam Mastu'jam ۲:۴۹۶

۵- Ibn 'Abd Rabbih ۵: ۲۲۴; Ibn Atheer ۱:۶۲۰

۶- Ibn 'Abd Rabbih ۵:۲۴۸; Ibn Atheer ۱:۵۷۸, ۶۷۱

۷- Maqrizi: ۱۲۱

۸- Ibn Khaldun, Muqaddimah ۲:۴۵۱

٩- Ibn ‘Abd Rabbih ٥:٢٥٠ onwards

١٠- Ibn Atheer ١:٤٨٢

.and consisted of more than ten thousand soldiers ٢١٨

When we refer to the compendiums, lexicons and books of literature, we find that some Arabs paid much attention to the organization and creation of armies while some even independently(١) joined their tribes and entered the battle. Nu'mān bin Mundhir had formed numerous organizations including the battalions called al-Shubhā', al-Dawwasar(٢) and al-Radhā'i'(٣).

The following names indicate the number of forces of the various groups of fighters and the types of weapons they used:

.(Al-Raht – ٣ to ١٠ people(۴

.(Al-'Usbah – ١٠ to ۴٠ people(۵

.(Al-Miqnab (al-Minsar) – ٣٠ or ۴٠ up to ٣٠٠ on horseback(۶

(Al-Jumrah (al-Qabilah) – ٣٠٠ to ١,٠٠٠ on horseback.(٧

.(Al-Sariyah – ۴٠ to ۵٠٠(٨) and at the very least ۵ to ٣٠٠ people(٩

.(Al-Kutayba – ١٠٠ to ١,٠٠٠ people or from ۴٠٠ to ١٠,٠٠٠ people(١٠

.(Al-Jaysh (Faylaq or Juhfal) – ١٠٠ to ۴,٠٠٠ people(١١

.(Al-Khamis – from ۴,٠٠٠ to ١٢,٠٠٠ people(١٢

All these groups or units would be strengthened by the backing of another group. In this case, it would be called Kutaybah wa Jarrajah(١٣) or Jarradah, Jayshin Lujab and Khamisin 'Armum(١۴). The person who commanded a force of more than a thousand would be known as Jarrarayn(١۵).

The Kutayba (the group with between ١٠٠ and ١,٠٠٠ people) and Jumrah (٣٠٠ to ١,٠٠٠ riders) were two of the most important groups in the wars of the Arabs before Islām. However, during the time of the Holy Prophet (S) the Sariyah (consisting of between ۵٠ and ۴٠٠ people) became the only important group in battle and this name can

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۱- Jawād ‘Ali ۱:۵۷۵ and ۲:۲۱

۲- Ibn Sayyidah, al-Mukhassis ۶:۲۰۴; Ibn Hishām ۲:۲۵۴, ۳۴۷; Zubaydi, Tāj al-Arus ۱:۳۲۷, ۳:۲۰۷

۳- Ibid.

۴- Al-Sikkeet, Mukhtasar Tahdhib al-Alfādh: ۱۹; Ibn Mandhur, Lisān al-‘Arab [under Ra Ha Ta] ۶:۳۰۵

۵- Al-Sikkeet, Ibid.

۶- Ibid. ۲۷-۲۸; Ibn Sayyidah ۶:۲۰۰

۷- Zubaydi [under Ja Ma Ra] ۳:۱۰۷

۸- Shaybāni ۱:۶۹; Tha’ālibi, Fiqh al-Lughah: ۲۲۹

۹- Ibn Sayyidah ۶:۱۹۹; Zubaydi [under Sa Ra Ya] ۱۰:۱۷۴

۱۰- Al-Sikkeet: ۲۷; Tha’ālibi: ۲۲۹

۱۱- Tha’ālibi: ۴۰ and ۲۲۹; Abu Dharr al-Khashni, Sharh Seera Ibn Hishām ۲:۲۷۳ ۳۴۷

۱۲- Al-Sikkeet Ibid. Tha’ālibi: ۲۲۹

۱۳- Al-Sikkeet: ۲۸

۱۴- Al-Sikkeet: ۳۰; Tha’ālibi: ۲۲۹; Nuwayri, Nihāyat al-Urub fi Funun al-Adab ۶:۱۹۰

۱۵- Al-Sikkeet: ۲۷; Ibn Habib: ۲۴۶-۵۵۲; Tha’ālibi: ۲۳۰

be found in many of the narrations from the companions(۱) because this number was .also employed before the Hijrah

The Sariyah was the smallest section of the army(۲) and could be formed even by only ten people. For this reason, it was also called 'Asharatu Rahtin (a group of ten)(۳). The Prophet (S) would also send these groups with fewer or greater numbers. They have said: the best companions are four, the best Sirāya (pl. of Sariyah) is made up of four hundred, the best army consists of four thousand and at the most, not exceeding .(twelve thousand soldiers(۴

e) Weapons: By going through the narratives and poetry of the Age of Ignorance (Jāhiliyyah) we find that there is frequent mention of weapons, and especially the 'sword(۵)'. Other weapons like the arrow, dagger, spear, spearhead, club, bow and the sling(۶) that were considered offensive weapons and were used in attacks are also found in their poetry. As for the defensive weapons, they included the armor, shield, helmet and the armor that was worn beneath the helmet(۷). These weapons .would come from Syria, Yemen and India and some were also made locally

The Arabs would also use some heavy weaponry like the catapult. The first person to use it was Judhayma al-Abrash(۸). Another weapon known as al-Dabbābah(۹) was first employed by 'Abdullah ibn Ju'dah(۱۰). Later the Muslim Arabs modified this .(weapon and used its improved version in their wars(۱۱

At that time, an Arab soldier would either fight on foot

Bukhāri (al-Adhān, al-Imān, al-Tayammum, al-Ahkām, al-Jihād); Muslim (al-Jihād, -۱ al-Siyar); Abu Dāwud (al-Jihād, al-Tahārah); Tirmidhi (al-Manāqib, al-Jihād, al-(Jumu'ah); al-Nasā'i (al-Jihād, al-Bay'ah, al-Sayd

Abu Dāwud ۳:۴۶ -۲

Bukhāri ۵:۲۶ -۳

Shaybāni ۱:۶۷; al-Dārimi ۲:۲۱۵; Abu Dāwud ۳:۳۶ -۴

Al-Bakhtari, al-Hamāsa: ۹-۴۲; Ibn Shajari, al-Hamāsa al-Shajariyya ۲:۲۸۶ ۷۹۹; - ۵

Tartusi, Tabsirat Arbāb al-Albāb: ۱۱

Ibn ʻAbd Rabbih ۱:۱۷۹ onwards; Suhayli ۱:۹ ۲:۲۱۲; Tartusi: ۶-۱۵ -۶

Ibn Shajari ۲:۷۸۶ onwards; Ibn ʻAbd Rabbih ۱:۱۷۹ onwards -۷

Suhayli ۴:۱۶۲; Tartusi: ۱۶ -۸

The Dabbābah was something like what is today known as a tank. All its sides were -۹
(.covered with metal and someone would sit inside and shoot arrows. (Tr

Abul Faraj Isfahāni, al-Aghāni ۵:۲۴; Tartusi: ۱۸ -۱۰

Lord Monister, Risāla fi Fann al-Harb ʻindal ʻArab: ۷۵,۷۷ -۱۱

or on horseback. The most important mode of transport at wartime were horses(۱), and the forces would ride on them. Horses had some distinct advantages in war, .especially speed and agility

f) The Relationship between the Commander and the Soldiers: Affairs of war and military leadership of a tribe would be in the hands of the head of the tribe, a person who would have the qualities of forbearance, clemency, co-operation, patience, kindness etc(۲). All the soldiers, be they freemen or slaves, volunteers or those who have been forced to participate, hired or otherwise, all have to respond to the call for war by the commander and none of them are allowed to disobey him, whether they like it or not, except those who are excused because of being too young or sick. Of course, at times some of the wealthy would disobey the command to participate in .(battle and would in return pay the fine and penalty for not joining the battle(۳

One of the commanders would draw up the plans for battle, allot commanders for each section, define the assignments, identify the goal and arm the forces. The responsibility for these tasks rested on his shoulders because of his superiority over the others and in the end he would take command over the forces(۴). Many of the Arabs in the age of Jāhiliyya were known for their training in archery and their expertise in it. They were able to hit small targets(۵) and would also

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۱- Mu'ammar bin al-Muthannā, Kitāb al-Khayl: ۱۶ onwards; Ibn 'Abd Rabbih: ۱۵۲ - ۱۷۸

۲- Ibn 'Abd Rabbih ۲:۲۸۶ ۳:۱۰۴

۳- Zubaydi [under Ja 'A La] ۷:۲۵۷

۴- Ibid. [under Ha Ka Ma and Qa Dha Ma] ۸:۲۵۲, ۱۰:۲۰۷

۵- Ibn 'Abd Rabbih ۱:۱۷۶ onwards

.train those who did not know archery

g) Mobilization of forces and Recruitment: It was incumbent and obligatory [to fight] when the tribe needed to be defended or a general command had been issued. So in times of danger, all the people were mobilized. The men, old and young, small children and women too, would prepare and participate in the battle as much as they were able to(۱). Here we should mention two groups of fighters: (i) A group that was hired for an agreed sum. (ii) Another group that consisted of slaves who had to fight in the battle without any compensation and would have to stay and serve till the end of the battle. Those who would fight with all their might in order to defend themselves fought with strong will and determination whereas those who were forced to fight .and were not paid anything, especially in times of hardship, would flee from the battle

Conscription was not compulsory and would take place on an individual basis, not collectively. It would be carried out during attacks or in order to join the (commander.(۲

h) Dealing with Prisoners: Prisoners (of war) would be dealt with harshly and with cruelty(۳). At times they would cut off their noses or tear out their ears from the roots .(or sever their limbs(۴

Because of this torture, some prisoners would die while others would remain in their service as slaves, or alternatively a ransom could be given to secure

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۱- Jawād 'Ali ۵:۴۰۵. ۴۱۸

۲- Amir bin Tufayl, Deewān, Riwāyat Ambāri: ۱۱, ۹۸, ۱۰۰'

۳- Whoever took a prisoner would be consider his owner and would be able to treat him however he pleased. See Jawād 'Ali ۵:۶۳۱

۴- Abu al-Faraj Isfahāni ۱۱:۱۱۴ ۱۵:۱۵۵

their freedom(1) or they would be granted a favor for which they would remain obliged(2).

They would also use hostages(3) to exact revenge for the deaths of those taken as prisoners. Just as the 'Aus did with the Khazraj – they killed three of the slaves who had been taken as hostages (in retaliation for three killed prisoners)(4).

i) Material Support and Backup: This consisted of the collective measures that an army would put in place for its troops including weapons, provisions, food, water etc. The goal behind making these arrangements and providing munitions that were necessary for long drawn-out wars was gaining victory over the enemy and this was achieved by using different means. The most important factors that assisted in sending support were:

Roads: The roads and paths that the pagan Arabs traversed in times of war have been not been clearly mentioned in historical records and some writings after the coming of Islām only give general indications about them. For example: in Ibn Kharadādibah's al-Masālik wal-Mamālik, Ibn Hawqal's al-Masālik wal-Mamālik, Mas'udi's al-Tanbih wal-Ashrāf, Qazwini's al-Bilād wa Akhbār al-'Ibād and all the other books of battles and expeditions.

Similarly, the roads that were traversed by the armies of Islām in their conquests and battles have not been mentioned in detailed except in very few sources. Most of the paths that were used by the Muslim armies were the well known main roads and the most important among these were:

i) Paths near the coasts)

p: ۵۱

۱- Tabari, Tafseer Tabari ۶:۲۶۲; Abu al-Faraj Isfahāni ۱۱:۱۱۴

۲- Abu al-Faraj Isfahāni ۱۱:۱۵۸ onwards – this meant that they were set free.

۳- Zubaydi [under 'A Qa La] ۸:۲۷ and [Ra Ha Na] ۹:۲۲۹

۴- Ibn Atheer ۱:۶۷۵

.and borders where water was plentiful and wells were many

.ii) Roads that ran parallel to the Euphrates River that flowed from Iraq to Syria)

.iii) The routes between Yathrib (Madina) and Makkah or between Makkah and Iraq)

.(iv) Roads that linked the cities and villages of the Arabian Peninsula(١)

Weapons of War: In the age of Jāhiliyya, weapons of war constituted the most important part of munitions. In the beginning, a soldier would get armed before he went out to war, because no help would reach him during the battle. If, during the heat of battle, his sword broke or his arrows ran out, if he had extras he would .exchange them, otherwise he would be unable to continue the fight

Water and Food: The most important foods that were used in sending support to the fighting soldiers were dates and grapes that were grown in parts of Yemen and Tā'if. Fruits from the trees of Sidr and Miswāk, fish, barley bread and other foods were also sent. Dates were the staple food and Yathrib was known for its plentiful fresh dates. The Arabs were accustomed to eating less and would make to with a few dates for an entire day. When they were very hungry, they would eat animal hide, porcupines, .(lizards and meat of hunted animals(٢

However, water was considered of strategic importance, because the routes chosen and

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١- Jawād 'Ali ٧:٣٣١-٣۶۵

٢- Zubaydi [under Fa Sa Da] ٢:۴۵٣; [Ba Ja] ٢:۵; [Ra Ma La] ٧:٣۵٠; ['A Qa Da] ٢:۴٢۵; [Ta Fa Fa] ۶:٢۶٠; Jawād 'Ali ۵:۵٨-۶٣

roads taken would be determined by it and efforts would be made to secure drinking water and prevent the enemy from having access to it. This liquid of life was of great importance for the army that wished to set camp in a specific location and they would need to be near a source of water at all times. For this reason, they would take all the necessary measures to store as much water as possible. Ten guards would be posted at wells and springs(۱) and in front of man-made water storages large boulders would be placed(۲). These reservoirs would become even more important in times of war, .and especially defense, when besieged, or in the hot summer months

Clothes and Military Uniforms: The Arab soldiers of Jāhiliyya wore different varieties of clothes(۳), so fighters were indistinguishable for non-combatants, and the soldiers would look alike because of their similar turbans, armor, swords and other military equipment(۴). Turbans or caps were worn on the heads and the Jubba or a hooded garment, a shirt or a two-tone robe, trousers, a woolen cloth and striped Yemeni cloth .would be worn and feet would be covered with shoes or sandals

Tents: The tents were made of skin, wool, hair and fur (۵). The Arabs would only use tents at the start of battles, because their fighting style was that of 'charge and attack' and this was highly disorganized. For this reason, the army did not need to .remain outside its area for long periods of time

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۱- Zubaydi [under Qa Ru Ba] ۱:۴۲۳

۲- Balādhuri, Futuh al-Buldān: ۲۳-۲۵; Zubaydi [under A Za Ba] ۱:۱۴۷; [Ba Ra Ka] ۷:۱۰۶; ['A Dha Ra] ۳:۴۴۱

۳- Al-Sikkeet: ۴۰۷ – ۴۰۸; Ibn 'Abd Rabbih ۲:۲۲۵

۴- Tha'ālibi, Thimār al-Qulub: ۱۵۹; Lord Monister, Risāla fi Fann al-Harb 'ind al-'Arab: ۵۲

۵- Zubaydi [under Bat a] ۱:۵۲۹; [Bu Ni Ya] ۱۰:۴۶; [Dha Ra Ba] ۱:۳۴۰; [Qa Ba Ba] ۱:۴۱۹; [Dha La La] ۷:۴۲۵; [Fa Sa Ta] ۵:۱۹۹

The Muslim armies during the time of the Prophet (S) also did not use tents frequently .(for this very same reason(١)

Modes of Transportation: The most important modes of transport were the horse and camel(٢). The horse was used because of its speed and control at all times and in different situations, be it during attacks, laying siege, face to face combat, ambush, night raids etc. Mares were especially used in night raids, attacks, chases, maneuvers and difficult tasks, and were more effective than stallions(٣). Khālid bin Walid used to fight battles while riding on a mare(۴). Similarly, mules were used in sieges and .ambushes

Many of those who fought on horseback were well known(۵), and they would observe the principles of combat to the letter. They did this by using the horses and concentrating their efforts on the weak points of the enemy's defenses or on the weak and timid people(۶). As a result, they would be successful in opening up fissures in the line of defense, penetrating their ranks and creating terror and fright in their hearts(٧). Camels were not useful for battle(٨) but they could be used for transporting soldiers, weapons, munitions and provisions from place to place. This animal was known for its ability to bear hunger and thirst, move through the harsh desert and .carry heavy loads over long distances

Booty: All that was taken over by the army or tribe after it was victorious over its enemy was known as booty(٩). War booty became the property of

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١- Wāqidi ٧:٨٢۵; Tabari ٢:۵۶٨

٢- Tim Quraysh, Kitāb al-Khayl: ١۶ onwards; Ibn 'Abd Rabbih ١:١۵٢-١٧٨

٣- See: Yazbak, Jud al-'Arabi: ٧٨-٨١

۴- Nuwairi ٩:٣۶۵

۵- Ibn 'Abd Rabbih ١:١١۶; Zubaydi ٣:٣٣۵

۶- Jawād 'Ali ۵:۴۶٠

٧- An example of how they did this can be seen in the battle of Uhud. See: Uhud in

History in the Miqātu Hajj Magazine vol. ٧

Nuwayri ١٠:١٠٣ onwards; Zubaydi [under Ha Ma La] ٧:٢٦٣ -٨

Zubaydi [under Gha Ni Ma] ٩:٧ -٩

the overpowering forces who could use it as they wished(١). In the age of Jāhiliyya, one fourth of the booty(٢) was separated by the commander(٣). All that was acquired without war (al-Nashitah)(۴) and the booty that could not be divided (al-Fudhul) was .(reserved for the commander(۵

:A poet has described the booty in this verse

Laka al-Rubā'u wal-Safāya

(Wa Hukmuka wal-Nashitah wal-Fudhul(۶

In the same way, the killer would take possession of what the one who was killed had with him [on the battlefield]. With the advent of Islām, Khums was prescribed(٧). The law of Salab (that which was taken from one who was killed in battle) was left as it .was

Wars of Arabs against the Sassanids (٢

The pagan Arabs fought wars with the great neighboring kingdoms and they would raid the bordering areas. These kingdoms would also use some tribes as a barrier .against the invaders so that they could hinder them as much as possible

During the advent of Islām, the Sassanids had control over some areas at the edge of the Arabian Peninsula, including the lands of Yemen, Bahrain and some areas to the east of the peninsula. Because they were neighbors with the Arabs(٨), they had no option but to deal with each other and each of them would take necessary measures .to prevent the incursions of the other, whether through peace pacts or war

Some of the steps taken by the Sassanids to this end included: pleasing members of some tribes(٩), making pacts(١٠) and treaties of friendship with them, strengthening the borders(١١), building fortresses, creating forts and

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Jawād 'Ali ۵:٢۶٢, ٢۶۴ -١

Zubaydi [under Kha Ma Sa] ۴:۱۳۹ -۲

Ibid. [under Sa Faa] ۱۰:۲۱۱ -۳

Ibid. ۵:۲۳۱ -۴

Ibid. ۸:۶۳ -۵

Asma'i, al-Asma'iyāt, from the verses of the poet Abdullah ibn Ghunmah: ۳۷ -۶

Ibn Qayyim al-Jawzi, Zād al-Ma'ād fi Hudā Khayril 'Ibād ۲:۱۷۲ -۷

Ibn Atheer ۱:۲۲۳ onwards; Umar Farukh, Tārikh al-Jāhiliyya: ۶۴,۶۵ -۸

Jawād 'Ali ۲:۶۲۶ -۹

Al-'Adwi, al-Dawlah al-Islāmiyya wa Imperāturiyyat al-Rum: ۱۴ -۱۰

Jawād 'Ali ۲:۶۲۸ -۱۱

protective barriers around the cities, creating canals from rivers and seas and keeping patrol ships in order to prevent the incursion of the enemy, creating points of defense along the border and repelling the threats of attacking tribes. Aside from this, guard units were formed by the tribes in return for payment and compensation that was given to the heads of the tribes so that they would protect the borders. These tribes were used to protect some of the more remote areas and they would establish .their repositories for storing weapons and food in their land

It can be said that the Sassanids would utilize the Arabs in their wars. When the Arabs saw the oppression and cruelty of the Sassanids against their own people, they would break the pacts. Udhaynah(۱) the king of Tadmar rose up against the Sassanids (under Shāpur the First), fought a war against him and was victorious. However, the kings that came after Shāpur the First were able to gain victory over the Arabs, especially during the reign of Shāpur Dhul Aktāf(۲) the person who later made a peace (treaty with the Arabs.(۳

By studying the wars of the Arabs against the Sassanids, we find that they were not united under the leadership of one commander(۴); because every tribe had its own head and it was not possible for him to give up his leadership. Disagreements among them was the norm and therefore they were not able to unite with other tribes. As a result, each one

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Jawād 'Ali ۲:۶۳۵ -۱

Mas'udi, Muruj al-Dhahab wa Ma'ādin al-Jawhar ۱:۲۱۵ -۲

Tabari, Tārikh Tabari ۲:۶۹ onwards -۳

Ibn Khaldun, Muqaddimah ۲:۴۵۶ -۴

of them would rise up to defend itself without the assistance of another. Jealousy, malice and hatred was rife among them(۱); to such an extent that the Sassanids would incite some of the tribes to fight against others(۲). It is obvious that this had a tremendous impact in the wars that were fought against the enemies.

The Sassanids were always afraid of fighting in the desert, and they were unable to stand the lack of water and harsh conditions of these lands. When the Arabs fought against their ally, they would arrange to transfer water, camels and all that was necessary for war in the desert, to the army(۳). The enemy was never able to defeat the Arabs in their own land, because they were fully aware about the conditions of their land. The Arabs would sometimes take recourse to guerilla warfare(۴) and would attack the supply routes, stores and armories.

Civil Wars in the North (۳

Intense battles between Arab tribes, and especially the 'Adnānis(۵) - who were more inclined to combat and war(۶) - was commonplace; because they were nomads and were accustomed to the harshness of the desert and this made them rougher and more intrepid(۷). Many battles were fought between the Qahtānis(۸) and the 'Adnānis(۹), between the Taghlub and Bani Hakr, and others (۱۰) and also between the Arabs and the Iranians(۱۱). The most important of these were:

Yawm al-Awārat al-Awwal(۱۲) that took place between Mundhir ibn Imra' al-Qays and Bakr bin Wā'il.

Yawm al-Dahnā(۱۳) between the tribe of Bani Asad.

Yawm al-Kilāb al-Thāni(۱۴).

Yawm al-Baydhā'(۱۵).

And others like Yawm

۱- Ibn ‘Abd Rabbih ۲:۳۱۹-۳۲۶

۲- Jawād ‘Ali ۲:۶۴۱

۳- Ibn Qutaybah, ‘Unwān al-Akhbār ۲:۱۶۱

۴ - Watt, Muhammad fi Makkah: ۱۶; Sayyid Hanafi, al-Farusiyyat al-‘Arabiyyah fi al-‘Asr al-Jāhiliyya: ۳۲

۵- They were known as the ‘Adnānis because they were descendents of ‘Adnān, the ancestor of the Holy Prophet (S). They were natives of the Arabian Peninsula and were from the lineage of Prophet Ismā’il (‘a). They were known traders and merchants and were in charge of the Ka’ba (Tr.)

۶- Ibn Khaldun ۲:۴۰۹-۴۱۳

۷- Ibid. ۲:۴۱۴-۴۱۸ onwards

۸- The Qahtānis are the descendents of Qahtān ibn Ya’rab. They were one of the native Arab tribes who were not originally from the Arabian Peninsula, rather they were from Yemen and other Southern areas. The later migrated to the North and settled in Yathrib and Ghassān. Unlike the ‘Adnānis, they came from an ancient civilization and were more inclined to life in cities and villages. (Tr.)

۹- Qalqashandi, Subh al-A’shā ۱:۳۹۰ onwards

۱۰- Ibn Is’hāq, Harb Bakr wa Taghlub: ۸ onwards; Ibn ‘Abd Rabbih ۵:۲۱۳, ۲۴۹; Nuwayri ۱۵:۳۵۶, ۳۱۶

۱۱- Ibn Atheer ۱:۴۸۲; Ibn ‘Abd Rabbih ۵:۲۲۴; Nuwayri ۱۵:۴۰۷,۴۱۳

۱۲- Ibn Atheer ۱:۵۵۲

۱۳- Ibn Atheer ۱:۶۲۶

۱۴- Ibn ‘Abd Rabbih ۵:۲۲۴; Nuwayri ۱۵:۴۰۷

۱۵- Ibn Habib: ۲۴۶

.(Bi’āth that took place between the Aws and the Khazraj(١

By studying the details of these wars and battles, we find that the Arabs never used to fight for goals and purposes that were sensible and that had resulted from careful thought and consideration, rather their wars would have other motives, including tribal ones(٢). These types of war were continuous and never-ending, and as such, they would always be practicing [and preparing] for war. It was as if they were habituated to war or that they liked it and were inclined to it. During the advent of Islām, some of the warriors joined the army that was formed after the migration [to Madina] with the intention of defeating the enemy, who were living under harsh .(conditions and were able to establish themselves in other places(٣

The distinguishing factor of the Arabs in their wars against the external enemies was that they would unite with other tribes in some battles, like in the battle of Dhi Qār(٤) that took place after the event of Yawm ‘Ayn Abāgh and in which they were victorious. However, they would [then] separate and fight internal battles against each other and .(this made them weak and led to their defeat(٥

Leadership And Command

Etiquettes of Leadership

The Noble Prophet (S) was the commander in many battles(۶) and he sent forth numerous Sariyah missions. As far as good leadership, which necessitates certain conditions and characteristics such as good etiquette and lofty morals that are obviously required to be found in the individual, it is

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Abu al-Faraj Isfahāni ٣:٣٩,١۵۴-١۵۶; Ibn Atheer ١:۶۵۵ onwards; more about the wars - ١ between these two tribes of the Qahtānis can be seen here: Ibn Sa’d, Tabaqāt ٣:۶٠۴; Ya’qubi, Tārikh ٢:٢٧. We find that because of their internal strife and battles, these two tribes were never quite able to stand up against the ‘Adnānis. Killings that took place between the Aus and Khazraj was something so common that it was like a daily

occurrence. With the advent of Islām, the Prophet (S) was able to bring peace among these tribes and eventually end their bitter enmity. (Tr.)

2- Ibn Is'hāq, Harb Bakr wa Taghlub: 8 onwards

3- Mas'udi 1:112; 'Umar Farukh: 30

4- Ibn 'Abd Rabbih 5:224

5- Ibn Khaldun 2:453 onwards

6- Wāqidi 1:7; Ibn Sa'd 2:1 onwards; Ibn Atheer 2:203 onwards

undisputable that the Holy Prophet (S) had the greatest morals, such that he was praised by Allah thus: And indeed you possess a great character(۱). His having such a character made him a successful commander who was able to attain the goals and gain momentous victories in many of his battles.

His most praiseworthy traits were:

He was kind to everyone(۲) and was courteous with the soldiers and his people in all circumstances(۳). He was trustworthy and truthful(۴), loyal to his covenants and pacts(۵). When he got angry, he would swallow his anger and when he had the power (to exact revenge), he would turn a blind eye(۶). A prime example from the instances when this can be witnessed was the conquest of Makkah(۷) - when there was an opportunity to take revenge against those who persecuted him and his followers, he forgave them all.

He was sincere in the actions he performed for God and in the service of the people. He brought peace between the people and established friendship between the opposing factions of the Aus and Khazraj, and even the Muhājirs and Ansārs. He removed malice, enmity, hatred and sedition from them and gave everyone their rightful position(۸).

He would enjoin people to do good and forbid them from evil through struggle and the expounding of its importance, [and through] patience in hardships, tribulations, hopelessness and persecution of the people [the disbelievers](۹). Indeed these lofty characteristics were a sign of his greatness as a leader.

Patience became the cornerstone of his leadership

۱- Al-Qalam: ۴

۲- Q۹:۱۲۸; Bukhāri (al-Janā'iz, al-Tawhid, al-Adab); Muslim (al-Janā'iz, al-Fadhā'il, al-Tawba, al-Nudhur); Sanā'i (al-Janā'iz, al-Tahārah, al-Hajj); Ibn Māja and Tirmidhi (al-Ahkām)

۳ - Bukhāri (al-Adab, al-Nafaqāt, al-Istinābah); Muslim (al-Imāra, al-Birr, al-Jihād); Tirmidhi (al-Ahkām).

۴ - Bukhāri (al-‘Ilm, al-Adhāhi, al-Imān, al-Maghāzi); Muslim (al-Imān); Dāwud (al-Adab)

۵- Bukhāri (al-Jizya, al-Adab, al-Imān, al-Sayd, al-Maghāzi); Ibn Māja (al-Sadaqāt, al-Janā’iz, al-Jihād)

۶- Muslim (Fadhā’il al-Sahābah); Bukhāri (al-Nikāhm Fadhā’il al-Sahābah); Q۳:۳۴)

۷- Bukhāri (al-Istindhān, al-Buyu’, Tafseer Surah ۵۹: ۶۵, al-Adab, Fadhā’il al-Sahābah); Muslim (al-Jihād, al-Zakāh, al-Eimān); Abu Dāwud (al-Wasāyā, al-Hudud, al-Diyāt, al-Ada); Tirmidhi (al-Libās, al-Birr, al-Manāqib); Nasā’i (al-Qadhā’, al-Qasāmah, al-Janā’iz)

۸- Aāl ‘Imrān: ۱۰۳, ۱۱۰; A’rāf:۱۵۷, ۱۹۹; Tawba:۱۱۲; Bukhāri (al-Fitan, Badw al-Khalq, al-Shurb); Muslim (al-Uqdhiyyah, al-Zuhd); Ibn Māja (al-Fitan)

۹- Ibn Māja (al-Fitan)

by which he would persevere against the enemies. Kindness and courtesy were the ornaments of his command and his respect, veneration, love and humility among the troops brought about a sense of brotherhood and love among them and gave them a feeling of closeness to their leader. His other qualities were forbearance and forgiveness. All these qualities of the Prophet (S) presented him as the light of .guidance for all those who would be given the responsibility for leadership

A) Intellectual Traits

One: Reflection, Contemplation and Far-sightedness

point

When the Noble Prophet (S) was sent, the people were immersed in superstition, idol worship, magic and sorcery. Their values were materialistic and their thoughts were lowly. They would say: There is nothing but the life of this world; we live and we die(۱). The Prophet forced them to apply their intellects in thought and contemplation, invited them to worship One God and purified them of the vileness of idol worship and .(depravity and got rid of it(۲

He then took them towards greatness and glory. The Almighty chose the Prophet (S) so that he could be a messenger and a teacher to them. Whenever the Creator of the Universe chooses someone to bring His message, He selects the person who has the greatest intellect of all people(۳). Allah knows best where to place His Message(۴). Therefore there is no doubt that the Prophet (S) had a perfect intellect by which he was able to lead an entire nation and take them to the highest level of religious and .worldly achievement

By thinking and

Al-Mu'minun: ۳۷ -۱

Bukhāri ۳:۲ -۲

Dārimi, al-Muqaddimah: ۳۴, ۵۷; Bodyle, al-Rasul (The Life of Muhammad), - ۳

translated into Arabic by ‘Abd al-Hamid Judah: ۵۴

Al-An’ām: ۱۲۴ -۴

pondering about the situation of his community, we come to the conclusion that the Holy Prophet (S) was the wisest person in the world. This is because he was able to reform a community that was accustomed to harshness and violence and had ingrained [in themselves] the qualities of vainglory and callousness. He trained them and took their affairs in hand and led them out of ignorance into knowledge and guidance; in such a way that despite their past, they became his fervent supporters. They carried on his message and spread it throughout the world and stood up to fight .(by his side(۱

The Noble Prophet (S), by his own acumen, devised new methods in the 'art of warfare', 'government', 'administration', 'politics', 'economics', 'social order' etc. On this basis, in the Battle of Badr(۲), he initiated battle formations. In the Battle of Ahzāb(۳) he dug a trench around the city. In the expedition of Hudaybiyyah(۴) he negotiated with the Quraysh and made a pact with them, the great benefits of which were only seen later. In the same way, he would use new strategies in the battlefields that assisted him in gaining victory over the enemies and they were stunned and .perplexed by the [new] tactics

The greatest and most important intellectual traits of the Holy Prophet (S) were: reflection, contemplation and far-sightedness. These attributes were deduced from his many feats in the battles, the most important of which was his choice and selection of the first soldiers from among the Quraysh

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۱ - Al-Nubhāni, al-Anwār al-Muhammadiyya min al-Mawāhib al-Daniyya: ۲۲; Jād al-Mawlā, Muhammad al-Mumathil al-Kāmil: ۲۰; Cobold, al-Bahth 'an Allah: ۵۱; Carlyle, Muhammad Rasul al-Hudā wa Shari'at al-Khālidah, translated into Arabic by Muhammad al-Sabā'i: ۴۹

۲ - Ibn Hishām ۲:۵۸; Ibn Sa'd ۲:۶

۳ - Al-Zuhri: ۷۹; Wāqidi ۲:۴۴; Suhayli ۳:۲۷۶; and see also: Muhammad Rawās Qal'echi, (.Dirāsāt al-Tahliliyyah li Shakhsiyyat al-Rasul Muhammad (S): ۲۲۶-۲۳۲ (Tr

۴ - Ibn Hazm: ۲۰۷; Ibn Sayyid al-Nās ۲:۱۳; Kalā'i ۱:۱۲۷

and the Muhājirin without the participation of the Ansār. The wisdom behind this was that the Ansār has made a vow in the Second Pledge of ‘Aqabah(۱) that they would help and support the Prophet in Madina and for this reason it was evident that the Muhājirs would have to play the main role in battles and wars.

However, after some time, without making any reference to the pledge, the Holy Prophet (S) informed the Ansār and made it clear to them that their participation and assistance in the battles was required. From the other instances where the wisdom and prudence of the Prophet we can cite the treaties that he would make with neighboring tribes(۲); because through this he would gain access to various desert routes that were frequented by the caravans of the Quraysh on their way to Syria(۳).

In the Battle of Uhud he ordered a group of archers to position themselves on the mountain side(۴) and to remain there until they were allowed by him to leave their post and it was seen how those archers disobeyed the order of the Holy Prophet (S). When they thought that victory had been gained, they abandoned their post in order to take their share of the booty, thereby granting the enemy easy access and enabling them to overturn the outcome of the battle.

The Holy Prophet (S) wanted the archers to remain in their positions on the mountain so that after the victory is achieved in this fight, the forces could

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۱- A group of people from Yathrib met with the Prophet (S) in Minā and made two pacts with him (that later became known as the first and second pledge of ‘Aqaba) in which they promised to support and protect him. When the first battle between the Muslims and the polytheist took place, only the Muhājirs participated in it, meaning that the Prophet did not involve the Ansār in battle before the Battle of Badr, because they had agreed to protect the Prophet only in Madina. For this reason, in the Battle of Badr, out of the ۳۱۳ fighters, more than ۲۴۰ were from the Ansār. (Tr.)

۲- Ibn Khayyāt, Tārikh Khalifah ibn Khayyāt ۱:۱۵; Tabari ۲:۴۰۳, ۴۰۵

۳- The Quraysh would travel for trade twice a year. In the winter they would go to

Yemen and the southern areas of the Arabian Peninsula, and in the summer they would go towards the north. (See: Jawād 'Ali, al-Mukhtasar fi Tārikh al-Islām, under the section about Makkah) (Tr.)

۴- This refers to the Mountain of 'Aynayn. This was the same place where the Prophet (S) had ordered the Muslims to keep watch in the battle of Uhud. (Tr.)

increase in their strength through peaceful means and the awe and glory of the Muslim army may be elevated both within and outside the borders. About this Zuhri says: 'There was no bigger victory that was gained in Islām before this'.

The Noble Prophet (S) would deal cautiously(۱) with the Jews and hypocrites who lived in the neighboring areas.

A good commander also needs a creative and an innovative mind with superior intelligence and the Prophet (S) was distinguished with these very attributes. He manifested this in certain instances, the most important of which were:

The creation and establishment of a state(۲) and the selection of warriors who would be harsh against their enemies and merciful and kind with their friends(۳). With these principles, the Holy Prophet (S) would fight battles against the Quraysh, the Jews and the hypocrites(۴). He planned the stages of battle and begin studying the strategies of war with the Quraysh and the possibility of gaining control of Madina and its surrounding areas. He was the one who envisioned the war with the Romans(۵) which was later realized by the army of Islām and this was another prime example of his far-sightedness and vision.

The Prophet, with his vision and insight, foresaw that the Jews of Khaybar would soon rebel against the Muslim army just as the Jews of Bani Nadhir and Bani Quraydha has done, so he made all the necessary preparations for such an occurrence. In the meantime, he forbade the tribe of Bani Asad from helping the

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۱- Ibn Sa'd ۲:۴۱

۲ - See Haydarabādi, Majmu'ah al-Wathā'iq al-Siyāsiyyah lil 'Ahd al-Nabawi wal Khilāfa al-Rāshidah: ۱۵-۲۱ (Tr.)

۳- Al-Fath: ۲۹

۴- Ibn Sa'd ۲:۱۳۶

۵- Wāqidi ۱:۴۰۲, ۲:۷۵۵, ۳:۹۸۹; Tabari ۳:۱۰۰; Ibn Hazm: ۲۲۰.۲۴۹

Jews of Kahybar(۱) in any way and prevented the pact of unity that was about to be made between them. As a result, he made it possible to weaken the Jewish forces and then send an army the likes of which they had never faced to fight them.

During the Expedition of Bani Mustalaq(۲), he married Juwayrah the daughter of Hārith. Not long thereafter, the tribe of Bani Mustalaq accepted Islām group by group. At the same time, the mission carried out by Usāma bin Zayd(۳) was also successful and resulted in a great victory.

Even though many of the commanders of the Muslim army lacked the vision and far-sightedness of their great leader, the Holy Prophet (S), they would nonetheless turn to themselves and accept these obvious and evident truths. The greatest reflections of the Prophet (S) and his superiority of intellect were manifested in the following matters:

۱. Planning and Organization:

Planning and organization are considered two of the primary elements in the establishment of a state, a society, an army and all affairs related to these(۴). Before the Prophet created an army and groups and delegations turned to him, he formulated a plan to set up a new state in Madina. One of the manifestations of this planning was that he met with some people from Madina during the period of Hajj and made a 'quasi-military'(۵) pact with them and presented a new religion for them to accept and accepted the responsibility of ending the conflict between their two tribes of the Aus and

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۱- Ibn Sayyid al-Nās ۲:۴۱

۲- Wāqidi ۱:۴۰۴; Ibn Hishām ۳:۳۰۲; Ibn Sa'd ۲:۴۵; Ibn Hazm: ۲۰۳; Kalā'i ۱:۱۲۴; Ibn Sayyid al-Nās ۲:۹۱; Ibn Katheer ۴:۱۵۶

۳- Wāqidi ۳:۱۱۲; Ibn Sa'd ۲:۱۳۷; Tabari ۳:۱۸۵; Ibn Sayyid al-Nās ۲:۲۸۱

۴- Ibn 'Abd Rabbih ۱:۷, ۱۱, ۱۹, ۲۲, ۳۲, ۴۳; Ibn Khaldun, Muqaddimah ۲:۷۱۱ onwards; M. Watt, Muhammad fi al-Madina: ۴; in this pact, five people from the Aus tribe gave

(.allegiance to the Prophet (S). (Tr

Ibn Sa'd ۱:۱۴۷; Ibn Atheer ۲:۹۴ -۵

.Khazraj

He advised them to be the representatives for the propagation of Islām in Yathrib. The next year, before the commencement of the Hajj rituals, a group that was bigger than the first group, came to meet with the Prophet (S) and pledge allegiance to him, and this was the first official pledge of allegiance of the people of Madina(۱). After the pact, the Prophet (S) send Mus'ab ibn 'Umayr(۲) to teach the people of this newly 'converted' city. He should therefore be considered the first emissary of the newly .founded Islāmic state

Thirteen years after the appointment of the Prophet, a group comprised of ۷۳ men and women from the chiefs and nobles of the Aus and Khazraj came for Hajj and make a pact with the Holy Prophet (S) in which they vowed to defend him just as they would defend their honor and their children. This pact became known as the 'Second Pledge of 'Aqaba'(۳). From the outcomes and consequences of this planning was the spread of the Islāmic faith and the securing of the basic material and security needs of the Muslims in Madina and support for them against the persecution [of the enemies] and the formation of an army to face the threat of the Quraysh and their .allies

The Prophet (S) organized an army comprising of the Muhājirin and the Ansār. The Ansārs were made up of the Aus and Khazraj while the Muhājirs consisted of all the different tribes and were considered among the foremost experts

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۱- Tabari ۲:۳۵۵; this pact is also known as Bay'at al-Harb. ۱۱ people from the Aus and Khazraj pledged allegiance to the Prophet (S). This pact laid the groundwork for the migration of the Prophet to Madina. (Tr.)

۲- Ibn 'Abd al-Birr ۴:۱۴۷۳; Ibn Atheer, Usd al-Ghāba fi Ma'rifat al-Sahāba ۴:۳۷۰; Harawi, al-Hiyal al-Harbiyya: ۷۵

۳- Ibn Sa'd ۱:۱۴۸; Tabari: ۳۵۶

of warfare in the army. The Holy Prophet (S) appointed a commander for each tribe .and also appointed one general commander over them all

In every battle(۱), he would organize them according to the needs, natural resources, enmity, friendship and terrain. His soldiers were arranged and divided into the front-line, the rear, the right flank, the left flank and the heart of the army. The Prophet gave a lot of importance to military intelligence and information [about the enemy](۲). In the same way, he would send some soldiers in martyrdom-seeking Sariya missions, like the Sariya of Muhammad ibn Maslamah that was given the mission of assassinating Ka'b ibn Ashraf(۳) because of his insolence and malice against Islām, the leadership [of the Prophet] and all the Muslims. Or like the Sariya of 'Abdullah ibn 'Ateek(۴) who was given the mission of killing Salām ibn Abi al-Huqayq, and other .similar missions that were sent

Taking Decisions and Issuing Clear Orders .۲

The Prophet (S) never used to issue firm and clear orders except after he had got the complete information about the conditions of the battle and was able to make decisive judgments and issue the best orders accordingly while remaining steadfast in the face of the changing situations of battle(۵). The most important qualities that :distinguished the commands of the Holy Prophet (S) were

a) Studying the different aspects before making a decision and consequently issuing .(the command(۶

.(b) Not reverting or turning back after the command has been issued(۷

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۱- Ibn Sa'd ۲:۱; Suhayli ۲:۲۵۲

۲- Zuhri: ۶۳; Wāqidi ۱:۱۸۲, ۱۹۴, ۲۰۳, ۳۳۷, ۳۹۵, ۴۰۴ onwards; Ibn Hishām ۲:۲۶۸

۳- Ka'b ibn Ashraf was one of the heads of the Jews and was a staunch enemy of the

Muslims and especially of the Holy Prophet (S). He would compose poems mocking the Prophet and would encourage the disbelievers to rise up against the Muslims. The Prophet (S) asked his companions if anyone from among them would be willing to take up the mission of assassinating him. Muhammad ibn Maslamah took up the challenge. In order to accomplish the mission, he tricked Ka'b into leaving his companions and coming with him to a remote place and after talking with him for some time, he suddenly took out his sword and killed him. When the Prophet (S) heard the news he was very happy and embraced Ibn Maslamah and praised him. (See Wāqidi ۱:۹۰) (Tr.)

۴- Abdullah's mother used to live among the Jews and hid her faith from them. At night he and some others entered into Khaybar and took refuge at his mother's house. They hid their weapons and once they had found out where Abi al-Huqays's mansion was, they sought to meet with him on the pretext that they had brought him some gifts. Once inside, they killed him with their swords. In this way, in the month of Ramadān, in the year ۶ A.H. one of the greatest enemies of Islām was assassinated. However it should be noted that, contrary to what the author has mentioned, the Prophet (S) did not sent 'Abdullah ibn 'Ateeq on this mission, rather, when he heard how Abi al-Huqayq was insulting and mocking Islām and the Prophet, he felt a sense of responsibility and thus took the initiative himself to do away with him. (See Wāqidi ۱:۳۹۱; Ibn Sayyid al-Nās ۱:۱۲۰) (Tr.)

۵- Ibn Sa'd ۲:۶, ۲۵, ۳۴, ۴۰, ۴۴, ۵۳

۶- Wāqidi ۱:۹۷, ۲:۴۴۰, ۳:۸۸۵ onwards; Ibn Hishām ۳:۶۴, ۲۲۴, ۴:۸۰; Ibn Sa'd ۲:۲۵, ۴۷, ۱۰۸; also see Rawāw Qal'echi, Dirāsah Tahliliyyah lishakhsiyyat al-Rasul Muhammad (S): ۲۲۸-۲۲۹

۷- In the battle of Uhud, the Prophet wanted the Muslims to remain in Madina but because of the insistence of the young zealous fighters, he was forced to move out. After a short while, the same people came to the Prophet (S) and told him they were ready to remain in Madina and wait for the enemy. The Prophet replied that it was inappropriate to change the decision as everything had already been prepared. (Tr.)

Changing the commands in accordance with the changing circumstances of the battle.(1)

d) Maintaining the ability of making intellectual decisions and offer continuous guidance and leadership even during the most difficult times in the battlefield.(2)

e) He would decide on the realization of victory.

Two: Skill and Intellectual Brilliance in Executing the Duties of a Commander

With certainty, the sagacity an intellectual brilliance of the Holy Prophet (S) in commanding and controlling the army during war was clearly manifested(3). He would test people and then select the strongest and most capable person to give the command to. For example, he chose Hamza ibn ‘Abd al-Muttalib as the commander of one of the first Sariya missions(4). He appointed ‘Abdullah ibn Jahash(5) to lead a Sariya mission to gather intelligence about the Quraysh(6). He made Abā Dujāna(7) the head of the sword-fighters and selected Usama bin Zayd as the commander of an army that comprised of some of the great companions.(8)

He put some of the Ansār and Muhājirin under the command of ‘Amr bin ‘Aās and send them to fight the tribe of Bani Qudhā’ah(9). All these examples show that all these people who were given the responsibility of leadership in important missions were more capable and skilled than others and had the vision and insight required to overcome the enemies they had to face.(10)

Another example of the intellectual brilliance of the Prophet (S) in times of war was his focus, at the start of battle, on the points which would secure victory and attain

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۱- When the Muslims began losing in the battle of Uhud, the Prophet quickly transferred the command post of the army to the mountain and assumed a defensive position. (Rawās Qa’ehchi: ۲۹) (Tr.)

۲- For example, when the Prophet (S) was injure in the battle of Uhud, this did not prevent him from playing his role as the leader of the army. (Tr.)

۳- Al-Uqqād, al-‘Abqariyyat al-Islāmiyyah: ۲۲۰, ۲۵۰; M. Watt, Muhammad fi al-Madina: ۵۱۱; Cobold: ۱۲۱

۴- Wāqidi ۱:۱; Kalā’i ۱:۵۷

۵- Wāqidi ۱:۱۳; Ibn Hazm: ۱۰۵; Ibn ‘Abd al-Birr, al-Istee’āb ۳:۸۷۸; Ibn Katheer ۳:۲۴۸

۶- In the month of Rajab in the first year of Hijra, the Prophet (S) send ‘Abdullah ibn Jahash with seventeen men on a mission to Wādiyu al-Nakhlah. There he was to launch an attack on the caravan of the Quraysh. After some fighting, ‘Abdullah returned to Madina victorious (see: Ibn Sayyid al-Nās ۱:۳۵۹). (Tr.)

۷- Tabari ۲:۵۱۲; Ibn Hazm: ۱۶۰; Ibn Sayyid al-Nās ۲:۶; Kalā’i ۱:۱۰۱, ۱۰۲

۸- Usāma bin Zayd ibn Hāritha was a young man of about nineteen who was appointed as the commander by the Prophet (S) because of his ability and leadership skills. He was given the authority above the older companions (like Abu Bakr). His appointment came in the last days of the Holy Prophet’s life. Many of the companions complained to the Prophet (S) because of his young age. The Prophet became angry and said that he was chosen because he was a capable commander like his father was. (see Wāqidi ۲۰:۷۶۹; Ibn Hishām ۴:۲۷۲) (Tr.)

۹- Wāqidi ۱:۱۲; Ibn Sa’d ۲:۴; Tabari ۲:۴۰۸

۱۰- It is worthy to note here that the author has unfortunately fallen prey to sectarian bias as is evident in his selection of personalities. Though, it is a known and acknowledged fact that ‘Ali ibn Abi Tālib (‘a) was one of the most effective commanders in battle, he has neglected to even mention his name. Even though the author has made an effort to remain impartial, it is in instances such as these that the lack of impartiality becomes clear. When the main sources from both the sects are studied, it can be seen that ‘Ali (‘a) was the driving force in some of the major battles and without his participation in them, victory would not be forthcoming. He was among the first warriors to participate in the Battle of Badr and was the first to kill an enemy of Islām (see: Ibn ‘Abd Rabbih, al-Iqd al-Fareed ۵:۹۶). When the life of the Holy Prophet (S) was in danger, it was ‘Ali (‘a) who stood by him and courageously defended him in the Battle of Uhud (see: Usd al-Ghābah fi Ma’rifat al-Sahābah ۱:۱۵۴; Ibn Jawzi, Tadhkirat Khawās al-Ummah: ۱۶). The historians are also in agreement that he played a primary role in the Battle of Khandaq wherein he killed the giant ‘Amr bin ‘Abd Wudd (see: Ba’lami, Tārikhnāme Tabari ۱:۲۰۵). His victory over the Jews in

Khaybar was a feat that many other companions failed to accomplish and this is recorded in many sources such as Ibn Hishām ٢:٣٣۴; Balādhuri ٢:٩٣; Ibn Jawzi: ١۶. In the Battle of Hunayn, where many of the 'great' companions fled from the battlefield, 'Ali ('a) stood next to the Prophet (S) and fought with valor (see: Ibn Sa'd ٢:١۵١; Ya'qubi, Tārikh al-Ya'qubi ٢:۴٧). In fact the instances of great courage and leadership displayed in battle are greater for 'Ali ibn Abi Tālib ('a) than for any other companion. (.Unfortunately, we cannot elaborate on all of these here. (Tr

the desired goal. For instance, in the battles of 'Dhi Amr' and 'Bani Salim'(۱) he put the focus on the right flank(۲) and in all the other battles like Uhud, would identify the weaknesses in the enemy army and focus on it(۳).

Transferring and moving the command post during battle was necessary in order to maintain a control over the forces and urge them to remain strong and move forward. In order to protect the forces and organize them in specific formations, the Holy Prophet (S)(۴) would shift his command post depending on the changing circumstances during battle.

In the Battle of Uhud, the Prophet (S) chose a juncture and a means of shifting(۵) the command post to a new location. In the Battle of Khaybar, he set up four command posts(۶). He positioned the central command post at the uppermost corner of the fortress al-Natāh and stationed the furthermost post in Rajee'(۷) and later ordered that the central command post should be moved to a new location that was better suited strategically.

One of the most important traits and strategic acumen of a commander is the ability to face new scenarios that may be encountered in battle. He needs to be creative and resourceful and should be well aware of the realities that would enable him to reach the road of liberation [from the enemy's grasp] and victory. It is in this way that experiential knowledge in examination is a way which follows the intellect in order to arrive at correct decisions(۸).

۱- Wāqidi ۱:۱۹۴; Ibn Sa'd ۲:۲۴; M. Watt: ۱۳۰

۲- Wāqidi ۱:۱۹۵; Ibn Sa'd (Ibid.); Ibn Hishām ۳:۵۰

۳- Zuhri: ۷۶; Ibn Sa'd ۲:۲۵; Tabari ۳:۹; Dhahabi, Tārikh al-Islām ۱:۱۸۳

۴- Ibn Hishām ۲:۵۸, ۶۴, ۱۹۹, ۲۲۴, ۶۳۳

۵- Wāqidi ۱:۲۲۰; Ibn Hishām ۳:۶۹; Kalā'i ۱:۱۰۲, ۱۰۳, Ibn Qayyim Jawzi, Zād al-Ma'ād ۲:۲۴۱

۶- Wāqidi ۲:۶۴۹

۷- Ibid. ۲:۶۴۵

٨- Hakeem, Masā’il Manhajiyyah ‘Ilmiyyah fi Nadhariyyah al-Harb wa Tatbiqihā min Wihjat al-Nadhar al-Sufitiyyah: ١٢١ onwards

The Noble Prophet (S), with his far-sightedness, vision, skill and intellectual brilliance, understood this and applied it to solve all the problems and execute all the missions .that the commander was responsible for

Three: Sagacity and Perspicacity

Sagacity and perspicacity actually refer to deep insight and discernment that are able to clear up ambiguities and discover the reality of hidden secrets and a means of reaching it(١). It is evident that from the people, those who are distinguished for their perspicacity are the ones who have insight and ingenuity. Ostensibly, sagacity depends upon observing, listening, moving or all of these combined. The Noble Prophet (S) would take guidance from the Glorious Qur'ān(٢) that was revealed to him, or from the intellectual ability and sagacity that God had bestowed upon him.(٣) He .(has even spoken about the cleverness of a believer(۴

As for his perspicacity in matter of warfare, [this is seen in] the fact that he invited Suhayl ibn 'Amr(۵), the spokesperson for the Quraysh, to accept Islām. He did great service to the community and foresaw the fall of the Roman and Persian empires(۶) and the spread of Islām throughout the Arabian Peninsula(٧). After the killing of Mundhir bin 'Amr al-Sā'idi's(٨) forces in the Sariya that was sent to Bi'r al-Ma'unah(٩), the Prophet (S) also hid his concern from the inhabitants of Najd(١٠) and only after the Battle of Khandaq did the he announce that the Muslim army would change to an attacking army(١١). The sagacity of the Holy Prophet (S) was also witnessed in

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Ibn Saydah, al-Mukhassas ١٣:٢۵; Rāzi, Jumal Ahkām al-Firāsah: ٨; Carlyle, - ١ Muhammad Rasul al-Hudā wa...: ٢٩

Al-Hijr: ٧۵; al-'Ankabut: ٣٨; Qāf: ٢٢; Qasas: ٨٠ -٢

Al-An'ām: ١٢۴; See also: Abu Na'im al-Isfahāni ۴:٢۶ -٣

(Bukhāri (al-Ta'beer); Tirmidhi (al-Ru'yā -۴

Ibn 'Abd Rabbih ٢:۶۶٩; Ibn Atheer ٢:٣٧١; Suhayl ibn 'Amr was the representatives of -۵ the Quraysh in the Treaty of Hudaybiyya. During the Conquest of Makkah, the

Prophet invited him to accept Islām and he did so. In this way, the polytheists lost one (.of their most valued people. (Tr

Ibn Mājah (al-Fitan); Abu Dāwud (al-Jihād); al-Dhahabi ۱:۲۲۷ -۶

Al-Baqarah: ۱۲۵; Qasas: ۵۷; Nur: ۵۵ -۷

Ibn ‘Abd al-Birr ۴:۴۴۹; Ibn Atheer ۴:۴۱۸ -۸

In the ۴th year of Hijrah, Abu Barrā’ sought permission to take ۷۰ Qurrā’ (Qur’ān -۹ reciters) with him to propagate the religion among the people of Najd. The Prophet (S) advised him against this move, but he was insistent. When they reached a place known as Bi’r Ma’unah, they were surrounded by some members of the tribe of (.Saleem and were all martyred. (Tr

Wāqidi ۱: ۳۴۸; Ibn Hishām ۳:۱۹۴; Ibn Sa’d ۲:۳۶; Ibn Khayyāt ۱:۴۲ -۱۰

Bukhāri (al-Maghāzi ۲۹); Ibn Hanbal ۲:۲۶۲; Ibn Hishām ۳:۲۴۳ -۱۱

.the Treaty of Hudaybiyya(١) which turned out to be a great victory for the Muslims

In the Battle of Muta, he informed of the impending martyrdom of three commanders in his speech(٢). In the Expedition to Tabuk, he dismantled the borders of the Byzantine Empire(٣) in order to open the way for the Muslim army to enter their lands(۴). All these decisions were made by the far-sightedness and perspicacity that the Prophet (S) had in politics, economics, sociology, matters pertaining to warfare and his ability to gauge individuals and groups both within and without in issues of this .world and the hereafter

B) Practical Traits

Principles of Warfare .١

The principles of warfare that were instituted by the Noble Prophet (S) were the foundational principles [that were necessary] for 'attaining victory'. Therefore his call :was clear(۵) and his war was based on the following principles

(i) recruiting forces(۶)

(ii) deploy them sparingly(٧)

(iii) using surprise attacks(٨) at the appropriate time and place(٩)

iv) relying on speed(١٠) that would enable battle strikes)

v) continued pressure(١١) during continuous and consecutive battles against the) enemies that take place without any break

vi) implementing maneuvers(١٢) using the resources and forces that were at hand)

(vii) giving importance to maintaining security for the forces(١٣)

viii) reliance on acquisition of intelligence and information)

(ix) organizing the forces(١۴)

x) Establishing a form of synchronization and a co-operation between the various) fighters of the cavalry, infantry and all the other ranks as well as between the right and left flanks and the center of the army

xi) Not dispersing the forces(١٥) because it was not appropriate to do)

p: ٧٠

Zuhri: ٥٢; Ibn Hishām ٣:٣٢٥; Ibn Sa'd ٢:٧٠; Kalā'i ١:١٢٧ -١

Wāqidi ٢:٧٥۶; Ibn Sa'd ٢:٣٩; Ibn Khayyāt ١:٥۶; Suhayli ۴:٨٠; Kalā'i ١:١٧۶. In the year ٨ -٢ A.H. the Prophet (S) dispatched a contingent to fight the Romans in the Battle of Muta. He made Zayd bin Haritha the commander saying that if he will martyred, the command would go Ja'far bin Abi Tālib and if he too was martyred then the command would go to 'Abdullah bin Rawāhah. This is exactly what happened. First Zayd was martyred, then Ja'far became the commander but after some time, he too was martyred, and finally 'Abdullah became the commander, but in the end he was also martyred. By this time the reinforcements had arrived under the command of Khālid (.bin Walid who then took the remaining troops back to Madina (Tr

Wāqidi ٣:٩٩۶, ٩٩٠; Ibn Hishām ۴:١۶١, ١۶٩; Ibn Sa'd ٢:١١٩, ١٢٠; Ibn Atheer ٢:٢٨٠ -٣

In the year ٩ A.H. the Prophet (S) was informed by the Nabtis that Roman forces -۴ had gathered in Syria, so he led an army of thirty thousand towards Tabuk. When they arrived in Tabuk there was no sign of the Romans. Either the information they had been given was false or the Romans had fled after hearing about the approaching Muslim army. So in the end, the Prophet (S) was forced to return to (.Madina – for more details see Wāqidi, Futuh Shām (Tr

Zuhri: ٢٥٢; Wāqidi ١:٣۴۴; Ibn Hanbal ٣:٣٥١; Tabari ٢:٣٥۶; Kalā'i ١:١٢٧ -٥

Wāqidi ١:١٩٣; Ibn Hishām ٣:٣۴٢; Ibn Sa'd ٢:٢٥; ۴٧, ١١٨; Ibn Hazm ٣:٢٧ -۶

Wāqidi ٢:۶٧٠, ۶٧٣; Ibn Hishām ٣:٣۴۴, ٣۴٧; Ibn Sa'd ٢:٢, ٥, ١٨, ٢١, ٣٩, ۶۴ -٧

Ibn Sa'd ٢:۶, ٢٥, ۴۴, ۴٥, ٥٣, ٥۶, ٧٧; Ibn Hazm: ٢٠١ -٨

Zuhri: ٧١, ٧٩, ٨۴; Kalā'i ١:١٢٢, ١٣۴; Ibn Katheer ۴:٢۶۴, ٢۴٧, ٣۴۴ -٩

Wāqidi ١:٢-٨, ٢:۴۴۴; Ibn Hishām ٣:٧٠; Tabari ٢:٥١٢; Kalā'i ١:١٠١ -١٠

Zuhri: ٧٩; Wāqidi ٢:٩٧۴; Ibn Hishām ۴:١٥٩; Ibn Sa'd ٢:١١٨; Qurtubi, al-Jāmi' al-Ahkām -١١

al-Qur'ān ۱۴:۱۳۳

۱۲- Wāqidi ۲:۷۹۶; Ibn Sa'd ۲:۲, ۳; Kalā'i ۱:۱۳۸

۱۳- Saff: ۴; Wāqidi ۲:۸۲۵-۸۲۸; Ibn Sa'd ۲:۱, ۹, ۹۸; General Akram, Sayfullah Khālid bin Walid: ۱۱۴

۱۴- Majmu'ah al-Ta'lif fi Akadimiyyah Frunza al-'Askariyya (al-Takteek): ۱۰۳ onwards

۱۵- Ibn Sa'd ۲:۶, ۲۶, ۴۷, ۶۶, ۷۷, ۹۳, ۱۳۶; Tabari ۲:۴۲۱, ۴۹۹

so given the weapons and resources that were available, and this is [also] a practice of the new form of warfare

xii) Strengthening the morale of his own soldiers(۱) in such a way that they would not) fear death

xiii) Creating an atmosphere of security in all the various battlefields; and all of these) .(were from the great principles of warfare of the Holy Prophet (S

Just as the Noble Prophet (S) was aware of the principles of war, he was also skilled in the use of both defensive and offensive warfare. He would use defensive warfare when constrained and execute attacks when necessary. When the threat was .averted, he would have no need for either

It is for certain that when the Prophet (S) had weak forces and few resources, he would take up defense(۲). For this reason, in the beginning of his mission(۳), his defensive stance was evident, because at this time he was prey to the persecution and harassment and was forced to migrate; an affair that brought nothing but good for him. In Madina, his intention and goal, except in a few cases when he had no choice but to take up defense(۴), was to attack(۵). When he had a strong and complete army, he turned to offensive warfare(۶). This method is one of the more advanced styles of war – which he used when sending the Sariya missions and laying the groundwork for battle(۷) before the great Battle of Badr, which was an offensive battle. The methods and means

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Zuhri: ۶۶; Wāqidi ۱:۲۲, ۲۶, ۳۲, ۹۶, ۱۰۰, ۲:۶۴۴, ۶۶۶, ۶۷۰, ۶۸۰, ۶۸۵, ۷۰۰; Ibn Hishām ۲:۲۷۶, ۳۱۳, -۱ ۳۲۰, ۳:۳۴۴, ۳۴۷, ۳۵۸; Tabari ۲:۶۴۴, ۳:۱۰ ۱۶

Ibn Sa'd ۱:۱۳۳-۱۵۰; Tabari ۲:۲۹۸-۳۸۷; Dhahabi ۱:۱۳۹, ۱۴۶, ۱۶۶, ۱۶۸, ۱۸۸ -۲

Hajj: ۳۹-۴۱; al-Tawba: ۱۱,۱۹۱,۱۹۳; al-Nisā: ۷۵; Ibn Hishām: ۱۴۷, ۱۵۰; Suhayli ۲:۲۵۲ -۳

Zuhri: ۷۶, ۷۹; Wāqidi ۱:۹۷, ۲:۴۴۰; Ibn Hishām ۳:۶۴, ۲۲۴; Ibn Sa'd ۲:۲۵, ۴۷; Ibn Hazm: ۱۵۶, -۴ ۱۵۸; Kalā'i ۱:۱۰۴,۱۱۴; Tabari ۲:۹

Wāqidi ۱:۲-۸; Ibn Sayyid al-Nās ۱:۱۲۲, ۲۲۳ -۵

۶- Wāqidi ۱:۹-۱۹; Ibn Hishām ۲:۲۴۱, ۲۵۷; Ibn Sa’d ۲:۱-۶; Ibn Khayyāt ۱:۱۵-۱۶; Tabari ۲:۴۰۸-۴۲۱; Ibn Sayyid al-Nās ۱:۲۲۴-۲۴۱

۷- See Wāqidi ۱:۱۷۳, ۱۴۷, ۱۸۴; Ibn Hishām ۵:۵۴

by which this offensive warfare would be carried out were:

1. Killing(1) the people who were in the way of the Islāmic revolution.

2. Swift reprisal(2) for those who were always ready to oppress and tyrannize.

3. Making pacts of unity(3) with the neighboring tribes.

4. Focusing the [army's] strength(4) on some of the more important fights against the enemies.

When the Battle of Uhud took place, he was forced to temporarily take up a defensive position, but this defensive war was again changed back into an offensive war in the Battle of Hamrā al-Asad(5) and the Muslim army was able to retake the victory from the enemy with its attacking forces and overturn the outcome.(6) The Prophet (S) continued to face the enemy and conduct pre-emptive strikes(7) until the Battle of Khandaq took place in which he also came out victorious. After the Battle of Khandaq, he used offensive warfare continuously and endlessly. He would say: Now it is we that must take the initiative to fight the enemy while they cannot fight us, and we should take the initiative to go towards them.(8)

2. Pre-emptive Warfare (Harb al-Wiqāyah)

The Noble Prophet (S) founded the basis of pre-emptive warfare(9), which required fewer fighters and resources as was seen in the first Sariya mission which comprised of thirty fighters, but this number was increased to 313 plus two on horseback in the Battle of Badr. The Holy Prophet (S) would always

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1- Wāqidi 1:181, 363, 2:552; Ibn Sa'd 2:20,40; Ibn Sayyid al-Nās 1:296, 2:48

2- Wāqidi 1:121; Ibn Hishām 2:241; Ibn Khayyāt 1:15; Ibn Hazm: 100

3- Wāqidi 1:9-19, 182, 193; Ibn Hishām 3:46, 49, 50; Yāqut Hamawi 1:152, 341

4- After the Battle of Uhud, in order to uplift the spirits of the Muslim army and to show the enemy that they were prepared, the Prophet (S) immediately sent the same

soldiers who had participated in Uhud to pursue the enemy, and he even prevented the recruitment of new forces and also took along the injured and wounded. This was very effective in strengthening the morale of the forces and putting fear in the enemy. (.(See: Ibn Hishām ٣:١٢٨; Ibn Sa'd ٢:٣۴) (Tr

Wāqidi ١:٣٣٥; Kalā'i ١:١٠٥ -٥

Wāqidi ١:٣٣٥; Kalā'i ١:١٠٥ -۶

See: Zuhri: ٧٢ onwards; Wāqidi ١:٣۴٢; Ibn Hishām ٣:١٩٢; Ibn Sa'd ٢:٣٥-۴٧; Ibn Khayyāt -٧ ١:١٣٩; Tabari ٢:٥۴۶; Ibn Hazm: ١٧٨

Ibn Hanbal ۴:٩١, ٢۶٢; Bukhāri (al-Maghāzi ٢٩); Ibn Mājah (al-Fitan ٣٥); Abu Dāwud -٨ ((al-Jihād ١٥۶

Wāqidi ١:١٨٢, ١٩۴, ١٩٥; Ibn Hishām ٣:۴۶; Ibn Sa'd ٢:٢١,٢٣,٢۴; Ibn Khayyāt ١:٢٧ -٩

(attack the enemy before they could rise up [and launch an attack on the Muslims.(١)

The most important principles of this type of war that the Prophet (S) relied upon were: swiftness, stealth, surprise attacks, moving the war to the enemy's area at the right time and place, acquiring of precise information, increasing the morale of the attacking fighters, deploying the forces sparingly and minimizing loses. With these .principles, he opened up the way of attaining greater victory over the enemy

The Prophet started pre-emptive war in the Battle of Bani Saleem(٢). He marched his forces towards the tribes of Ghatfān and Saleem who had gathered at the waters of Qarqarat al-Kadar(٣). He carried out a surprise attack on them which lead to a greater victory over them. This was the same strategy applied in the Battle of Dhi Amr against the Bani Tha'labah, Ghatfān and Muhārib tribes to overpower them.(۴) In this case, he obtained information(۵) and then carried out a perfect Sariya mission(۶) wherein he did not utilize all the forces he had, rather he only deployed those whom he needed in every battle, in accordance with the forces of the allies and enemies, and in this way, .he put the principle of 'deploying the forces sparingly' into practice

In the aforementioned battle (of Dhi Amr), the number of soldiers were four hundred and fifty(٧) whereas in the next battle (the Battle of Bahrān) the number was reduced to three hundred(٨). The Prophet (S) appointed Salamah bin 'Abd al-Asad al-Makhzumi(٩) as

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١- Wāqidi ١:١٨٢; Ibn Hishām ٣:۴۶; Ibn Sa'd ٢:٢١; Ibn Khayyāt ١:٢٧; Ibn Hazm: ١۵٢

٢ - Seven days after the Battle of Badr, the Holy Prophet (S) got the news that a number of men from the Bani Saleem and the Ghatfān were gathering at the watering hole of the Bani Saleem which was known as 'Kadar' with the aim of launching an attack on the Muslims. He ordered a contingent to march there but when they arrived they found no one. There was only a young shepherd who was taken (.captive and then released. (Tr

٣- See: Wāqidi ١:١٩٣, ٢:٢٣; Suhayli ٣:١٣۶; Yāqut Hamawi, Mu'jam al-Buldān ١:٢۵٢

۴- Wāqidi ۱:۱۸۲, ۱۹۴, ۳۹۵, ۴۰۴

۵- Wāqidi ۱:۱۹۶, ۲:۵۶۳

۶- Wāqidi ۱:۱۹۴; Ibn Sa’d ۲:۲۴

۷- Ibid. The Sariya of Bahrān was conducted in ۳ A.H. but there was no combat involved. (Tr.)

۸- Ibn ‘Abd al-Birr ۴:۱۶۸۲; Ibn Atheer ۵:۲۱۹

۹- Wāqidi ۱:۳۴۲; Ibn Sa’d ۲:۳۵; Ibn Sayyid al-Nās ۲:۳۹; Yāqut Hamawi ۴:۳۷۴

the leader of the mission and ordered him to march quickly(۱), day and night, so that he can reach the Bani Asad before they could recruit their forces(۲). In order to carry out the surprise attack, the commander would move stealthily, march by night(۳) and use routes that were not common. He would take advantage of the time and place when the enemy is most vulnerable, just as was done in the Battle of Bani Mustalaq(۴) where an attack was carried out while they were busy watering their animals(۵) at a .(place known as al-Marisee' near the shore(۶

Lightning Strikes and Blitzes .۳

The Holy Prophet (S) would order the carrying out of lightning strikes and blitzes and for this he would rely on the following: (i) the psychological effect it would have on the enemy(۷) (ii) swiftness(۸) in movement and maneuvering (iii) training in advanced archery skills(۹) (iv) competition (v) resistance (vi) carrying out surprise attacks(۱۰) (vii) establishing the morale of attack(۱۱) in his own army(۱۲) (viii) Keeping the preparations for a surprise attack secret (ix) reducing the load of munitions and .equipment that is carried by the troops

Here we can mention the battles of Badr and Uhud under defensive and the Conquest of Makkah, Hunayn and Tabuk under offensive battles. In each case the speed of the troops was in accordance to what was appropriate [for the type of battle](۱۳). Lightning strikes and blitzes needed dominance and superiority(۱۴) and could be changed in relation to defense and offence(۱۵). It also reduced human and material

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It was in the ۴th year of Hijra when the Prophet (S) sent Abu Salamah al-Makhzumi -۱ along with ۱۲۵ men to the tribes of Bani Asad. They travelled by night and would hide during the day in order to conduct the surprise attack. Three men were taken as (.captives, one was killed and the rest fled. (Tr

Wāqidi ۱:۴۰۳; Ibn Sa'd ۲:۴۴ -۲

Wāqidi ۱:۴۰۴; Ibn Hishām ۳:۳۰۲; Ibn Sa'd ۲:۴۵; Ibn Hazm: ۲۰۳; Kalā'i ۱:۱۲۴; Ibn Sayyid -۳ al-Nās ۲:۹۱; Ibn Qayyim al-Jawzi ۳:۲۷۸

۴- Ibn Hazm: ۲۰۳-۲۰۴

۵- Ibn Hishām ۳:۳۰۲; Ibn Sa'd ۲:۴۵; al-Bakri, Mu'jam Masta'jam ۴:۱۲۲۰; Yāqut Hamawi ۵:۱۱۸

۶- The Bani al-Mustalaq had united with other tribes in order to fight against the Holy Prophet (S). In Sha'bān, ۶ A.H. a fierce battle took place in which ten infidels were killed and the rest were taken captive. A lot of booty was acquired by the Muslims, including two thousand camels and five thousand sheep. (Tr.)

۷- Wāqidi ۱:۱۹۴, ۳۳۸, ۳۹۱, ۴۰۲

۸- Wāqidi ۱:۳۹۶; Ibn Sa'd ۲:۵۳; Kalā'i ۱:۱۲۳; Ibn Sayyid al-Nās ۲:۱۰۶; Ibn Katheer ۴:۲۴۶; 'Azmi: ۲۳۰; Miksha: ۱۱۸

۹- Ibn Hishām ۳:۶۴; Ibn Sa'd ۲:۲۵; Tabari ۲:۲۶۸; Polātof, al-Mufājāt al-Taktikiyya: ۵

۱۰- Ibn Hanbal ۴:۲۶۲; Bukhāri (al-Maghāzi ۲۹); Kalā'i ۱:۱۱۴

۱۱- Wāqidi ۲:۷۹۶; Ibn Sa'd ۲:۲۴; Tabari ۳:۷۵; Ibn Sayyid al-Nās ۱:۳۰۴; Ibn Qayyim al-Jawzi ۲:۲۹۹; 'Azmi, Dirāsāt fi Harb al-Khātifah: ۲۳۴

۱۲- Zuhri: ۶۲,۷۶,۹۲, ۱۰۶, ۱۱۱; Azraqi, Akhbār Makkah :۴, ۱۹۸; Yāqut Hamawi, Mu'jam al-Buldān ۵:۸۳; Jawād 'Ali ۱:۱۹۶, ۲۲۱; Majmu'ah al-Ta'lif fi Akadimiyyah Frunza al-'Askariyya (al-Takteek): ۳۳۵; Miksha, al-Harb al-Khātifah: ۱۱۸

۱۳- Mishān, Tārikh al-Jaysh al-Aālmāni: ۵۴۷; 'Azmi: ۹, ۸۸

۱۴- Miksha, al-Harb al-Khātifah: ۶۰, ۶۵, ۸۲

۱۵- Liwā' Hamawi, Matālib al-Harb al-Haditha: ۷۶ onwards; 'Azmi: ۲۳۳

losses; because it terrified the enemy and made him continuously come under intense hardships and tribulations. In this state, in the face of lightning attacks, they would be forced to hesitate and end up surrendering without putting up any resistance. As a result, the number of martyrs and wounded [in this type of warfare] would be .reduced

In offensive battles, the Holy Prophet (S) would always try to have a greater number of forces [than the enemy]. In the Battle of Bani Quraydha, the number of forces in the Muslim army was three thousand compared to seven hundred and fifty from the Bani Quraydha. In the Battle of Khaybar ۱,۵۰۰ fighters were sent to face one thousand Jews of Kahybar, and in the Conquest of Makkah, ten thousand men faced the entire city of Makkah; and similarly this superiority was seen in most of the Sariya missions ...(that were sent(۱

In battles where it was not possible to gain superiority as far as the number of forces was concerned, like in the Battle of Hunayn(۲), he implemented lightning strikes. In this battle, the number of soldiers in the Muslim army was twelve thousand against the twenty thousand from the Hawāzin, the Watheeq and other tribes. This attack was commanded by people who were distinguished for caution, resistance(۳), utilizing the time and place(۴), swiftness that was greater(۵) than the speed of the enemy(۶), changing and adapting quickly in the face of changing circumstances and making choices(۷) based on them, focusing the attention on

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۱- Zuhri: ۸۶; Wāqidi ۲:۵۱۰, ۵۲۲, ۵۷۴, ۶۳۷, ۶۴۲, ۶۵۰; Ibn Hishām ۴:۴۲, ۶۳

۲- Wāqidi ۳:۸۸۹, ۸۹۳; Ibn Hishām ۴:۸۳

۳- Dhahabi ۱:۲۶۷

۴- Ibn Sa'd ۲:۱۰۹

۵- Wāqidi ۳:۹۰۳

۶- Ibn Katheer ۴:۲۳۷

۷- Ibn Hishām ۴:۸۵

the enemy and obtaining strong intelligence(۱) about them. All this factors made the .Muslim army superior and enabled them to gain victory

Pursuing and Chasing After Fleeing Enemy Soldiers .۴

Chasing the enemy and pursuing him after carrying out a successful attack is known as 'al-Mutāradah' and the aim behind it is to annihilate and destroy the defeated forces of the enemy(۲). The Holy Prophet (S) never allowed this in any of the battles he fought and was victorious. He would [after gaining victory] set the enemy captives free and allow them to go wherever they wished. He also instructed the commanders of Sariya missions not to pursue the fleeing enemy because this was not helpful in .realizing any of the military and political goals

When we look carefully at the Battle of Dhāt al-Suwayq(۳) we find that the Prophet (S) was not keen to pursue Abu Sufyān, because if he would have reached the Quraysh in Makkah while the Muslim army was pursuing him, the polytheists would quickly prepare and gather for war, and thus this would end in an outcome that was not .(favorable for the pursuing forces(۴

In the Battle of Dhāt al-Ruqā'(۵), after the Noble Prophet (S) gained victory over the Bani Mahārib, the Bani Tha'labah and the Ghatfān, he never pursued their fleeing fighters, because it was possible for them to regroup with the Ghatfān and recruit more forces and in such a case it would be difficult to gain the upper hand over them. In the Battle of al-Ghābah(۶) also, the Muslim army caught up

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۱- Kalā'i ۱:۱۴۳

۲- Majmu'ah al-Ta'lif fi Akadimiyyah Frunza al-'Askariyya – al-Takteek: ۴۳۷; Mujmu'ah Muhādharaat alqayt fi al-Akadimiyyah al-'Askariyyah al-'Ulyā fi al-Jumhuriyyah al-'Arabiyyah al-Suriyyah, Mawri Bek; Ghāyat al-Aāmāl fi Fanni al-Harb wal-Qitāl ۲:۵۰

۳- Wāqidi ۱:۱۸۱; Ibn Khayyāt ۱:۱۲۸; Tabari ۲:۴۸۳; Suhayli ۳:۱۳۶; Ibn Sayyid al-Nās ۱:۲۹۶

۴- These days pursuing the enemies is considered 'taking advantage of the victory' to (.finish off the enemy completely. (Tr

٥ - Wāqidi: ٣٩٥; Ibn Hishām ٣:٢٣١; Ibn Sa'd ٢:٤٣; Muslim ٢:١٤٢ (Ghazwat Dhāt al-Ruqā' ٥٠); Tabari ٢:٥٥٦; Ibn Hazm: ١٨٢; Kalā'i ١:١١٢; Ibn Sayyid al-Nās ٢:٥٢; Ibn Qayyim ٢:٢٧٥

٦ - Wāqidi ٢:٥٣٧; Ibn Hishām ٣:٢٩٣; Ibn Sa'd ٢:٥٨; Ibn Khayyāt ١:٤٣; Tabari ٢:٦٠١; Ibn Hazm: ٢٠١; Kalā'i ١:١٢٣; Ibn Sayyid al-Nās ٢:٨٤; Ibn Qayyim ٢:٢٩٤

with the fleeing enemy army at Dhi Qirad(۱) but was forced to return back from the same route. After this, the Prophet (S) sent out many missions(۲) to fight against the enemy, but he would always command them not to pursue the enemy if they were .victorious

When he sent Abi Salamah ibn 'Abd al-Asad al-Makhzumi to fight the Bani Asad, he instructed him: Go towards the land of the Bani Asad and carry out an attack on them before they can gather together against you(۳). Similarly, in the other missions like the Sariya of Usāmah ibn Zayd(۴) that was sent to (fight) the Abnā, there was no effort to .pursue the defeated and fleeing soldiers

Attacks and Onslaughts .۵

The Prophet (S) was fully aware of this tactic, because it has been narrated that he would use offence and attacks whenever the situation called for it(۵) in such a way that if it is used [in the present], by an elite commander – meaning someone who is courageous, brave, sound, intelligent and with a great personality who can execute attacks successfully – it would not match up to the way it was done at the time of the .(Prophet (S

The attacks and onslaughts that were carried out by the Prophet (S) had the following :distinguishing features

a) Camouflage and Stealth: Like what took place in the Battle of Bahrān(۶) against the .tribe of Bani Saleem

b) Silence and Quietness: This was seen in all the offensive missions and

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۱- Wāqidi ۲:۵۴۶, ۵۴۷; Ibn Sa'd ۲:۵۸; Hamawi ۴:۳۲۱; Elward (Monister), Risālah fi Fann al- Harb: ۷۴

۲- Wāqidi ۲:۵۴۶; Ibn Sayyid al-Nās ۲:۳۹, ۱۰۳; Ibn Sa'd ۲:۳۵

۳- Ibn Sa'd ۲:۳۵

۴- Zuhri: ۱۵۱; Wāqidi ۳:۱۱۷; Ibn Hishām ۴:۱۹۱; Ibn Sa'd ۱:۱۳۶; Tabari ۳:۱۸۴; Ibn 'Abd

Rabbih ١:٩٩; Ibn Sayyid al-Nās ٢:٢٨١

Wāqidi ٣:١١٧; Ibn Sa'd ٢:٥٦, ٦١, ٦٢, ٦٥, ٨٥; Ibn Katheer ٤:٦١ -٥

Wāqidi ١:١٩٥; Ibn Hishām ٣:٥٠; Ibn Sa'd ٢:٢٤; Ibn Sayyid al-Nās ١:٣٠٤ -٦

battles, especially the Battle of Bani Saleem, Bani al-Mustalaq and Badr, as well as .(other battles(١

c) 'Surprise' was a constituent of all the offensive battles and military missions, especially Badr, and was part of the foray. Just as seen in the Battle of Bani Quraydha, Khaybar, the Sariya of 'Ali ibn Abi Tālib ('a) against the Banu Sa'd and the Sariya of (Usāma bin Zayd.(٢

d) Speed: as witnessed in the battle against the Bani Muhārib and the Bani Tha'labah .(in the Battle of Dhāt al-Ruqā'(٣) and in other Sariya missions(۴

e) Deception in Time and Place: this was another distinguishing feature of the military operations conducted by the Muslim army that was used in the Battles of Khandaq .(and Khaybar(۵

The commander who was given the task of carrying out an attack was someone who was physically strong, had good hearing, strong sight and was free from any ailment or malady that could impede him during the operation. Similarly, the Prophet (S) would take into consideration the goal and the time [together] - like in the Battle of Khaybar(۶), the place - as in the Battle of Khandaq(٧), and all three i.e. time, place and the objective – as in the Sariya of Usāma bin Zayd to Abnā (٨), so that the enemy could .be attacked when they were least prepared for battle

The Noble Prophet (S) prevented the fighters from raising their voices or shouting and screaming, and in

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Wāqidi ١:١٨٢, ۴٠۴; Ibn Hishām ٣:۴۶, ٣٠٢; Ibn Sa'd ٢:٢١, ۴۵; Ibn Hazm: ١۵٢; Kalā'i ١:١٢۴; -١ Ibn Sayyid al-Nās ١:٩۴; Ibn Katheer ٣: ٢٧٨, ٣۴۴

Wāqidi ٢:۴٩۶, ۵۶٢, ۶٣٣, ٣:١١٧; Ibn Hishām ٣:٢۴۴, ٣۴٢, ۴:٢٩١; Ibn Sa'd ٢:۵٣, ۶۵, ٧٧, ٢٨١; -٢ Muslim: ١٣۵٧; Tabari ٢:١٨١, ٣:٩; Ibn Hazm: ١٨; Ibn Sayyid al-Nās ٢:۶٨, ١٠٩, ١٣٠; Ibn Qayyim al-Jawzi ٢:٢٩٩; Ibn Katheer ٣:٢٠۶, ۴:١١۶; Polātof, al-Mufājāt al-Taktikiyyah: ١٣, ٢٧, ٣٧

In the ۴th year of Hijra, after the Battle of Bani Nadheer, the Prophet (S) was -٣

informed that the Bani Muhārib and the Bani Tha'labah from the tribe of Ghatfān had started gathering in Dhāt al-Ruqā' and were preparing to launch and assault on the Muslims. The Prophet (S) made Abu Dharr his deputy in Madina and led the Muslim army until the Valley of Nakhla and it was here that he faced the large army from the tribe of Ghatfān, but no war took place. In this battle, the moment the Prophet got the information (about the enemy troops), he quickly proceeded towards them before they could get the opportunity to launch an attack. (See: Ibn Hishām ۳:۲۱۴; Ibn Sa'd ۲:۶۱). (Tr.)

۴- Wāqidi ۱:۳۹۵; Ibn Hishām ۳:۲۱۳; Tabari ۲:۵۵

۵- Wāqidi ۲:۶۵۲; Ibn Hishām ۳:۳۴۴; Muslim ۳:۱۳۶۱; Ibn Qutayba, 'Uyun al-Akhbār ۲:۱۱۴; Ibn 'Abd Rabbih ۱:۱۲۲; Ibn Qayyim al-Jawzi ۲:۲۹۲

۶- Wāqidi ۲:۶۷۰; Nādhif, al-Tāj ۴:۴۲۲

۷- Wāqidi ۲:۶۵۲; Ibn Hishām ۳:۳۴۴

۸- Wāqidi ۳:۱۱۷; Muslim ۳:۱۳۵۷

the Battle of Badr he ordered that the bells of the camels should be removed from their necks(۱). He would always encourage his troops to use new ways and methods .for carrying out attacks

Deception and Trickery .۶

Some of the military tactics that are necessary and important in the battlefield are deception and trickery. Deception is the art of hiding and concealing the truth and involves doing things that would mislead the mind of the enemy away from the fight, while at the same time being alert about the resources and operations [of one's own army](۲). The Holy Prophet (S) knew about the importance of deception and trickery in war and would plan it and then execute it perfectly. He counted deception as part of warfare and would say: War is deception(۳). In the first battle that was fought against the enemy at Badr, he replied to the question of Habāb bin Mundhir about this tactic .(and reaffirmed that indeed, war is deception, cunning and trickery(۴

The Prophet (S) also gave Muhammad bin Maslamah(۵), who had taken the responsibility of killing Ka'b ibn Ashraf, the permission to deceive the enemy(۶) and say anything that will enable him to carry out his mission. Similarly, after his accepting Islām, Na'eem bin Mas'ud was ordered to trick the enemy in the battle of Khandaq in the same way. So he was told: You are from the tribe of Ghatfān. When you go to them, if you are forced to display hatred for us then do so for this

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Wāqidi ۳:۱۱۱۷, ۱۱۲۲; Ibn Katheer ۳:۲۶۱ -۱

Shaybāni, Sharh Kitāb al-Sayr al-Kabir ۱:۱۱۹ onwards; Ibn 'Abd Rabbih ۱:۱۲۲ - ۲ onwards; Majmu'ah Muhādharāt Alqaytu fi Akādimiyya al-'Ulyā fi al-Jumhuriyyah al-'Arabiyyah al-Suriyya

Shaybāni ۱:۱۱۹; Nāsif, al-Tāj ۴:۳۷۲ -۳

(Wāqidi ۱:۵۳; Ibn Sa'd ۲:۹; Muslim (al-Birr); Tirmidhi (al-Birr -۴

Ibn 'Abd al-Birr ۳:۱۳۷۷; Ibn Atheer ۴:۳۳۰; Ibn Hajar ۶:۶۳ -۵

Ibn Is'hāq: ۳۱۹; Ibn Katheer: ۷۰۴ -۶

will be more beneficial for us than if you openly help us. So go forward, for war is deception and cunning(۱). In this mission, he successfully dispersed the enemy and .this resulted in a victory for the Muslims

In the war of Bani Lahyān, the supreme commander portrayed the type of battle, the time and the route taken in a different way [to what he actually intended](۲). In the Battle of Khaybar, he used trickery and deception against the Ghatfān(۳) and they were not able to join with the forces at Khaybar and thus returned to their homeland. In the Conquest of Makkah(۴), the Prophet (S) misled the Quraysh by sending Abi Qatāda ibn Rabi' towards the direction of Najd, thus misdirecting and distracting them from his real target (which was Makkah), and by equivocation(۵) and trickery, he cut off all the routes in and out of Makkah(۶). In the Battle of Muta also, Khālid bin Walid used this tactic(۷). And in this way, by increasing the movements of the army, the enemy was tricked into believing that a large number of reinforcements had come to .the aid of the Muslim army, so they became frightened and turned back

Superiority in Battle .۷

The Prophet (S) would always be careful about superiority over the enemy in battle, so he would gather all the needed forces and resources for the important battles. He sent Sariya missions towards the coastal regions and also to face the Quraysh, like the Sariya of Hamza and the later missions, or the

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۱- Bukhāri (al-Jihād); Muslim (al-Jihād); and see also the chapters on Jihād in Sunan Abi Dāwud, Ibn Mājah and Tirmidhi, and the use of trickery and deception by Na'im bin Mas'ud against the enemy tribes and bringing about divisions among them in the Battle of Khandaq to such an extent that they were unable to attain their objectives (.and lost all hope, forcing them to turn back. (Tr

۲- (Bukhāri (al-Jihād, Maghāzi); Muslim (Tawba

۳- Wāqidi ۲:۶۵۱, ۶۵۲; Ibn Hishām ۳:۳۴۴

۴- Wāqidi ۲:۷۹۶; Ibn Sa'd ۲:۹۶. When the Prophet set out for the Conquest of Makkah,

he did not let anyone know that his intention was to conquer Makkah and even sent a contingent towards another place in order to deceive the enemy (see: Ibn Sa'd ۲:۲۹۶) (.(Tr

Wāqidi ۲:۷۹۶; Ibn Sa'd ۲:۹۶; Ibn Sayyid al-Nās ۲:۱۶۱ -۵

Wāqidi ۲:۸۱۵; Ibn Hishām ۴:۳۹ -۶

Wāqidi ۲:۷۶۴; Ibn Hishām ۴:۲۱; Kalā'i ۱:۱۳۶ -۷

battles like Waddān, Bawāt and al-'Asheera; and also towards the eastern regions after the battle of Badr(۱). The Prophet (S) gained an upper hand in the following :ways

Inventing new ways of warfare: like in the Battle of Badr, the battle of the fortresses ...(and the lightning strikes(۲

Focusing the forces at the appropriate time and place(۳), as in the Battle of Uhud and .Hunayn

Being swift as was required by the conditions of battle(۴), like in many of the battles .and Sariya missions

Destruction of most of the enemy forces(۵), like in the Battle of Badr, Hunayn and Bani .Quraydha

Restricting the freedom of the enemy, like in the battles of Badr, Quraydha and .(Khaybar(۶

Putting the enemy forces in hardship and difficulty(۷), just like cutting off any .reinforcements from the Bani Quraydha and besieging them

.(Burning down the date palms of Bani Nadhir and the gardens of Tā'if(۸

Gaining access to the backup forces of the enemy and restricting or destroying them(۹), such that the Prophet (S) would make his forces reach the enemy and take .their horses as booty

The Holy Prophet (S) did not always seek to have a larger army than the enemy(۱۰). For instance, in the Sariya of Hamza, the number of soldiers was thirty as opposed to the three hundred Makkans. In the Battle of Badr, ۳۱۳ [Muslim] fighters went up against one thousand polytheists. In the Battle of Uhud, seven hundred came to face three thousand polytheists, and in the Battle of Ahzāb, three thousand faced ten thousand infidels. However, he

۱- Wāqidi ۱:۱۱, ۱۲, ۵۶; Ibn Hishām ۲:۲۴۵, ۲۴۸, ۲۵۱; Ibn Sa'd ۱:۱; Tabari ۲:۲۵۹; Ibn Hazm ۱۰۰- ۱۰۲; Ibn Sayyid al-Nās ۱:۲۲۶

۲- Wāqidi ۱:۵۶, ۲:۵۸۳; Ibn Hishām ۴:۸۵; Ibn Sa'd ۲:۲; Ibn Qutaybah ۲:۱۱۴; Tabari ۲:۸۵۳; Kalā'i ۱:۱۴۳; al-Dhahabi, Tārikh al-Islām ۱:۱۶۷

۳- Wāqidi ۳:۹۰۳; Ibn Hishām ۳:۶۹; Tabari ۲:۵۰۷ onwards; Ibn Hazm: ۲۳۹

۴- Wāqidi ۱:۳۹۵; Ibn Hishām ۳:۲۱۳; Ibn Sa'd ۳:۴۳; Ibn Sayyid al-Nās ۲:۷۹, ۱۰۴, ۱۴۷

۵- Wāqidi ۱:۵۴; Ibn Sayyid al-Nās ۱:۲۵; Ibn Katheer ۴:۲۳۷

۶- Wāqidi ۲:۴۹۶, ۶۳۳; Ibn Hishām ۳:۲۴۴, ۳۴۲; Ibn Hazm: ۱۸

۷- Wāqidi ۲:۴۹۹; Kalā'i ۱:۱۱۱; Ibn Sayyid al-Nās ۲:۲۰۱

۸- Unfortunately the author has not given any reference for this (Tr.)

۹- Wāqidi ۱:۱۳, ۳۴۳, ۲:۳۵; Ibn Sa'd ۲:۴۱; Ibn Sayyid al-Nās ۲:۵۰

۱۰- Wāqidi ۱:۹; Ibn Hishām ۳:۶۸; Ibn Sa'd ۱:۷, ۴۷

mostly sought to gain superiority as far as the excellence of the forces were concerned(۱) just as in the battles of Hamrā al-Asad, Badr al-Aākhar and Bani al-Mustalaq.

In some of the battles, despite the greater number of enemy forces and weapons(۲), he would gain decisive victories over them for which the battles of Badr and Hunayn are perfect examples. Nonetheless, he would change the number of forces sent in every different situation. In the Battle of Bani Quraydha, there was a relatively large number of forces as compared to the enemy(۳) as was also the case in the War of Bani Lahyān(۴).

The Prophet (S) would not attack one tribe or one group in a single strike(۵). Rather, he would divide the enemy in order to gain complete victory and dominance of them materially and spiritually. For example, he divided the Jewish forces into the following: Bani Qaynuqā, Bani Nadhir, Bani Quraydha and [the Jews of] Khaybar. He attacked each of these groups separately. For instance, in the Battle of Ahzāb, he attacked the Jews separately from the Quraysh(۶) and the Bani Ghatfān separately from them both(۷) and in the Battle of Hunayn, he also divided the enemy i.e. he separated the front-line from the soldiers who were behind and then launched an attack on them.

۸. Swiftness and Speed in Battle

The Noble Prophet (S) was steadfast about the importance of speed in battle, because this tactic made it possible for him to carry out surprise attacks. The number of fallen soldiers would not be known [when

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۱- Wāqidi ۱:۸۱ onwards, ۳:۹۰۱ onwards; Ibn Sa’d ۱:۱۰ onwards, ۲:۱۰۹ onwards

۲- Wāqidi ۲:۴۹۶, ۴۹۹; Ibn Hishām ۳:۲۴۴ onwards; Ibn Sa’d ۲:۵۳ onwards

۳- Ibn Hazm: ۲۰۰; Suhayli ۳:۳۰۵; Kalā’i ۱:۱۲۲; Ibn Sayyid al-Nās ۲:۸۳

۴- Ibn Sa’d ۲:۳, ۱۹, ۲۰, ۲۳, ۲۵, ۴۰, ۴۳, ۴۴, ۵۳, ۷۷; Tabari ۲:۴۰۸, ۴۸۷, ۵۸۳ onwards

۵- The Prophet (S) fought many battles against individual Jewish tribes and managed to defeat them and curtail their evil from Madina. The battles of Bani Nadhir, Bani

Qaynuqā’, Khaybar and Bani Quraydha are examples of these. The Prophet would always try to keep these tribes divided and attack them separately, not allowing them to come to the aid of one another (Tr.)

۶- Ibn Sa’d ۲:۱۹, ۴۰, ۵۳, ۷۷; Tabari ۲:۴۷۹, ۵۸۱, ۳:۹, ۲۳۴; Ibn Hazm: ۲۳۹ onwards

۷- Majmu’ah al-Ta’lif fi Akadimiyyah Frunza al-‘Askariyya – al-Takteek: ۴۰۰ onwards; Miksha, al-Harb al-Khātifah: ۲۳۷, ۲۳۹; ‘Azmi, Dirāsāt fi Harb al-Khātifah: ۲۳۰ onwards; General Fuller, Idārat al-Harb: ۷۰

the attacks were swift] and this would weaken the resolve of the enemy while strengthening the morale of the attacking army such that the enemy was unable to launch a counter attack(۱). In order to achieve the desired swiftness, the Prophet embarked on training the forces(۲) and made them practice it in all the consecutive battles(۳) and missions(۴) that would be carried out to face the enemy. In this way, the soldiers became accustomed(۵) to move swiftly and fight in the battles without .making mistakes

The modes of transport used by the Prophet played an important role in attaining the desired speed. These consisted mainly of horses and camels. The Muslim army also relied on being quick in getting ready for war(۶) and in order to instantaneously face .the enemy and recruit forces, they needed material resources and manpower

:In order to achieve this, the Prophet (S) used the following methods

Swiftness in defense and attack(۷): In defense, like in the battles of Uhud and Khandaq and in attack, like in the battles and Sariya missions of Bani Saleem, Dhi Amr, Bahrān, Dhāt al-Ruqā', Dumat al-Jundal, the Sariya of Abi 'Ubayda ibn al-Jarrāh, Abi .(Salama and al-Khabt, this was clearly seen(۸

Speed in besieging(۹): Like in the battles of Bani Qaynuqā, Bani Quraydha and .Khaybar

Quickness in marching forward: In the battles and missions like Badr, when the enemies were heading towards al-Udwat al-Dunyā, they overtook them and also in the battles of Bani Saleem, Dhāt al-Ruqā', Bani Quraydha, Bani Lahyān, the Sariya of Muhammad

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(Ibn Hanbal ۴:۲۳; Bukhāri ۵:۲۷, ۷۱, ۷۴; Abu Dāwud ۳:۲۸; Tirmidhi (al-Adab ۷۸ -۱

Zuhri: ۷۱, ۷۹, ۸۴; Ibn Sa'd ۱:۲, ۴:۱۹, ۲۳, ۳۴, ۴۰, ۵۶, ۷۷, ۱۰۸, ۱۱۸ -۲

Ibn Hishām ۲:۲۴۵, ۴:۲۶۰, ۲۹۰; Ibn Sa'd ۱:۲, ۱۹, ۳۵, ۵۶, ۸۵, ۹۴, ۱۱۷, ۱۳۶ -۳

One of the most important facets of the military forces is their training and exercise -۴

which is one of the surest ways to achieve success in war. By continuously sending contingents to different battle zones, the Prophet (S) prepared and trained them in new strategies and maneuvers. (Tr.)

٥- Zuhri: ٧٩, ١٥١; Wāqidi ١:١٢١, ٢:۴٩۶, ٥٣٧, ٣:١١١٧, ١١٢٢; Ibn Hishām ٢:٢٥١, ٣:٢٢۴, ۴:٢٩١; Ibn Sa'd ٢:١, ٥٣, ٥٨, ١٨۶; Ibn Khayyāt ١:۴٣; Tabari ٢:١٨١, ۶٠١, ٣:١٨۴; Ibn Qayyim al-Jawzi ٢:٢٩١, ٢٩۴

۶- Wāqidi ٢: ۴۴٥, ۴۶۴, ۴٩٣; Ibn Hishām ٢:٢٣٠, ٣۶٠; Tabari ١:٥١١, ٥۶٨; Ibn Hazm: ١۶; Kalā'i ١:١٥

٧- Ibn Sa'd ٢:٢١, ٣٥, ۴٣, ۶٢, ٩٥; Ibn Sayyid al-Nās ١:٢٩۴m ٢٠٣, ٢:٣٨, ٩١, ١٥٨, ١٠٥; Ibn Atheer: ١٧۴, ١٩٢, ٢٣٢

٨- Wāqidi ١:١٧٧, ۴٩۶, ۴٩٩; Ibn Qutayba ٢:١١١; Kalā'i ١:١١۶; Ibn Atheer ٢:٢١٧; Nāsif ۴:۴٢٢

٩- Wāqidi ١:١٩٠, ١٩۶, ١٩٨; Ibn Hishām ١:٢۶۴, ٢۶٥, ٢٧١; Ibn Sa'd ٢:٧, ٩, ٢١, ۴٣; Ibn Sayyid al-Nās ١:٢٥١; Ibn Atheer ٢:١٨٨

ibn Maslamah to kill Ka'b ibn Ashraf, the Sariya of Zayd bin Hāritha to attack the caravan of the Quraysh and the Sariya of Abi Salamah where he journeyed by day .and night in order to reach the enemy

Speed in acquiring information and intelligence: Like in the battles of Badr, Dhāt al-Ruqā', Bani al-Mustalaq, Khaybar, the Conquest of Makkah and the Sariya of Muhammad bin Maslamah to destroy the Bani Bakr, (the Sariya of) 'Akāsha bin Mahsan against the Bani Asad and Ghālib bin 'Abdillah al-Laythi against the Bani .(Murrah(۱

Swiftness in counter attacks: Like in the Battle of Uhud(۲) and in lightning strikes(۳) like .in the Battle of Hunayn

Speed in [carrying out] other missions(۴): Including in the Sariya missions of 'Umayr ibn 'Uday to kill 'Asmā', of Sālim bin 'Umayr to kill Ibn Abi 'Ifk, of Muhammad bin Maslamah to kill Ka'b ibn Ashraf, Of 'Abdullah bin Anees to kill Sufyān ibn Khālid al-Hadhali and of 'Abdullah ibn 'Ateek in order to kill Abi Rāfi'.

Swiftness in attack(۵): In battles and Sariya missions like Dumat al-Jundal, Bani al-Mustalaq, Ibn Quraydha, Bani Lahyānm the Sariya of 'Ali ibn Abi Tālib ('a) [who was sent] towards the Bani Sa'd, Bashir ibn Sa'd Ansāri who was sent to the Bani Murrah .and Usāma bin Zayd towards the Abnā

Speed in preventive war: Like in the battles and Sariya missions of Dhi Amr, Bahrān, Dhāt al-Ruqā', Dumat al-Jundal, Bani al-Mustalaq, the Sariya of Abi Salamah, Abi 'Ubaydah ibn Jarrāh for revenge from the Bani Tha'labah, and

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۱- Zuhri: ۶۳; Wāqidi ۱:۱۹, ۲۹۵, ۴۰۶, ۲:۵۳۴, ۵۵۰, ۶۴۰, ۸۰۲, ۸۰۸; Ibn Hishām ۴:۲۷۱; Ibn Sayyid al-Nās ۲:۱۶۷

۲- Ibn Is'hāq: ۳۲۸; Ibn Hishām ۳:۷۱; Tabari ۲:۵۰۷

۳- Wāqidi ۳:۹۰۲, ۹۰۳; Ibn Hishām ۴:۸۵; Ibn Sa'd ۲:۱۰۹; Tabari ۳:۷۵; Ibn Hazm: ۲۳۹; Kalā'i ۱:۱۴۳; Ibn Sayyid al-Nās ۲:۱۹۳

Wāqidi ۱:۱۷۳, ۱۸۴, ۳۹۱; Ibn Sa’d ۱:۱۸, ۱۹, ۲۰ -۴

Wāqidi ۲:۴۴۵, ۴۹۲; Ibn Hishām ۲:۲۲۰, ۲۳۱, ۲۶۵; Ibn Sa’d ۲:۴۴, ۵۶, ۶۴, ۸۶, ۱۳۶; Tabari ۲:۵۶۶ -۵

.(al-Khabat[1]

Swiftness in Lightning Strikes[2]: Like in the battles of Dhāt al-Ruqā', Bani Quraydha, Dhi Qirad and the Sariya of Zayd ibn Hāritha against the tribe of Judhām.

Quickness in raids[3]: In the battle of Dhāt al-Ruqā' and other Sariya missions.

9. Revolutionary and All-inclusive War

This type war was based on rising up against injustice and tyrannical forces with all the might and resources available and it relied on the power of the people who have been inspired and are driven by the force of spiritual, political or religious motivations, and is actually a first step in destroying the might and awe of the enemy and gaining victory over him[4].

In 'revolutionary and all-inclusive war', the Holy Prophet (S) would spiritually and mentally prepare the forces and the inhabitants of the city[5]. In turn, they would be ready to sacrifice all their lives and property[6] for the cause, because they believed and trusted in the fairness, the instruction, the authority, the love and the command of the Prophet (S)[7]. It is undeniable that the spiritual aspect[8] played an important role in strengthening the resolve of the revolutionary forces and weakening the enemy, and as such it was employed in all the battles and was also accompanied by material means[9] in order to strengthen it. The Holy Prophet (S) used this to the utmost in the weak points of the enemy so that he could make them internally and externally weakened and perplexed[10].

That which distinguished the Islāmic revolution of the Noble Prophet (S) and gave the Prophet (S) a

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۱- Wāqidi ۱:۳۴۲; Ibn Sa'd ۲:۲۱,۳۵,۴۳,۶۲, ۹۵; Ibn Sayyid al-Nās ۲:۳۹

۲- Wāqidi ۱:۳۹۶, Ibn Sa'd ۲:۵۳; Kalā'i ۱:۱۲۳; Ibn Sayyid al-Nās ۲:۳۹

۳- Wāqidi ۱:۳۹۵; Ibn Hishām ۳:۲۱۳; Ibn Sa'd ۲:۴۳; Tabari ۲:۵۵۶; Kalā'i ۱:۱۱۳; Ibn Sayyid al-Nās ۲:۳۹, ۷۹, ۱۰۲, ۱۴۵, ۱۴۶

۴- Majmu’ah min al-Mu’allifeen al-‘Askariyyeen ۱:۵۸۱ onwards

۵- See Q۲:۷۴ and Q۲:۱۵۴; Q۳:۱۵۷; Q۴:۳۶, Q۴:۷۴; Q۹:۱۱۱; Q۲۲:۳۹, Q۲۲:۵۸; Bukhāri (al-Jihād, al-Maghāzi); Muslim (al-Amārah, al-Eimān); Ibn Mājah (al-Jihād); Tirmidhi (al-Eimān); and see al-Sa’eed, Fusul fi ‘Ilm al-Nafs al-Askari: ۹۴ onwards

۶- Q۸:۷۲, Q۸:۸۸; Q۹:۴۱, Q۹:۷۹; Ibn Is’hāq: ۳۲۸; Muslim (al-Jihād, al-Maghāzi, al-Riqāq, al-(Amārah); Abu Dāwud (al-Jihād); Nasā’i (al-Zakāt

۷- (Wāqidi ۱:۲۱۱, ۳۶۰; Ibn Hishām ۳:۱۸۱; Muslim (al-Eimān ۸

۸- Zuhri: ۸۷; Wāqidi ۲:۴۷۹, ۳:۱۱۲۳; Ibn Hishām ۴:۴۶; Ibn Sa’d ۲:۲۸, ۴۹, ۷۹, ۹۷, ۱۳۷; al-Sa’eed: ۲۶ onwards

۹- Q۸:۶۰; Bukhāri (al-Jihād ۳۸); Ibn Mājah (al-Jihād: ۳, ۵, ۷۱); Abu Dāwud (al-Jihād ۱۷); Ibn Sa’d ۲:۱۱۹

۱۰- Zuhri: ۸۶, ۸۷; Wāqidi ۲:۷۸۰ onwards; Ibn Hishām ۴:۳۱, ۴۶; Ibn Qayyim al-Jawzi ۲:۳۸۶, ۳۹۰; al-Sa’eed, Shakhsiyyah al-‘Askariyyah: ۱۲ onwards

:special status as a knowledgeable and spiritual leader included

.(a) Selecting appropriate agents(1

...(b) The people were content with his fairness and justice(2

.(c) Preparing all the people completely(3

.(d) Establishing of affinity and affection between them(4

.(e) Guiding both armed and unarmed forces towards a common goal(5

.(f) Acquiring new friends and allies(6

.(g) Humiliating the tyrants and despots(7

h) Demonstrating how the Islāmic system is superior to polytheism and other .(systems(8

.(i) Teaching and propagating the new ideology(9

.(j) Making others love faith and hate disbelief(10

.(k) Being the best role model as a leader(11

Psychological Warfare .10

This is a collection of actions that are undertaken to influence the enemy or the rival(12) with the aim of weakening the enemy's determination, resolve and material and spiritual power. Psychological warfare was considered the most important type of war in the strategy and planning of the Noble Prophet (S) and he made it the focal point in his battle against the enemy. He would leave them stunned and gain control over their spirits and minds, and as a result, he would take away their ability to fight back and resist. The Prophet (S) has himself said about this: I have been assisted by .(creating a fear in the hearts of the enemy(13

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۱ - Bukhāri (al-Jihād ۱۲۲); Muslim (al-Masājid ۳); Tirmidhi (al-Seerah); al-Sa'eed: ۹۹ onwards

۲- Q۲:۱۹۰-۱۹۲, Q۲:۲۴۶; Q۴:۷۵, Q۴:۹۰; Q۲۲:۳۹; Suyuti al-Rahibāni, Matālib al-Nuhā fi Sharh Ghāyat al-Muntahā ۲:۵۰ onwards

۳- Wāqidi ۳:۹۹۰-۹۹۶; Ibn Hishām ۴:۱۶۱; Tabari ۳:۱۰۱; Kalā'i ۱:۱۵۵; Haydarābādi, Majmu'at al-Wathā'iq al-Siyāsiyyah lil 'Ahd al-Nabawi wal-Khilāfat al-Rāshidah: ۱۵-۲۰

۴- Bukhāri (al-Adab ۱۲۷); Muslim (al-Eimān ۹۳, al-Amārah ۴۷, al-Jihād ۱۳۳, al-Birr ۶۸); Nasā'I (al-Qisāmah ۱۰-۱۴); Ibn Sayyid al-Nās ۱:۱۹۷-۱۹۹

۵- Wāqidi ۱:۱۳, ۵۳۴, ۲:۷۵۷, ۸۶۸, ۳:۱۱۱۷; Muslim ۳:۱۳۵۷; Kalā'i ۱:۱۶۱

۶- Zuhri: ۸۸; Ibn Hishām ۱:۲۰۵-۲۴۵; Tabari ۳:۶۱; Ibn Qayyim al-Jawzi ۱:۵۱ onwards

۷- Zuhri: ۵۲; Ibn Hishām ۳:۳۲۲; Ibn Sa'd ۲:۴۱, ۷۰; Tabari ۲:۵۵۲, ۵۷۳, ۵۷۵; Ibn Hazm: ۲۰۸; al-Zahili, Athār al-Harb: ۱۴۹

۸- Q۳: ۱۹, ۸۳, ۸۵; Q۵:۳; Q۹:۳۳, ۳۶; Q۴۸:۲۸; Q۶۱:۹; Zuhri: ۵۵; Bukhāri (al-Diyāt ۶, al-'Ilm ۲۹); Muslim (al-Amārah ۱۷۳); Tirmidhi (Tafseer Surah ۳۳; al-Manāqib ۳۲); Ibn Mājah (al-Rahun ۵, al-Fitan ۳۳, al-Talāq ۲۷); Abu Dāwud (al-Amārah ۲۶, al-Malāhim ۱۴)

۹ - Q۲:۱۱۵; Q۵:۶۷; Q۶:۱۹; Q۵۵:۲; Q۱۵:۹۴; Wāqidi ۱:۳۴۷; Ibn Hishām ۳:۱۷۸, ۱۹۴; Bukhāri (al-'Ilm ۱:۲۳, ۲۴, ۳۴, ۴۰, ۴۲)) Ibn Mājah (al-Zuhd, al-Muqaddimah); Tirmidhi (al-Zuhd)

۱۰ - Q۲:۱۲۱; Q۳:۱۷۳; Q۵:۵; Q۱۵:۵; Q۱۶: ۱۰۶; Q۲۳:۱; Q۴۹:۱۱; Wāqidi ۲:۲۱۵, ۲۱۶; Bukhāri (Maghāzi ۴۶, al-Adab ۴۲); Muslim (Fadhā'il al-Sahāba ۱۶۱); Ibn Mājah (al-Fitan ۲۳); Nasāi (al-Talāq)

۱۱- Q۹:۱۲۹; Q۳۳:۶, ۲۱; Q۴۸:۲۹; Q۶۸:۴; Zuhri: ۹۲; Wāqidi ۱:۷۴ onwards; Bukhāri (al-Kifāyah ۵); Muslim (al-Farāidh ۱۶); Tirmidhi (Tafseer Surah ۴۴); Nasāi (al-Eidayn ۲۲); Tabari ۳:۷۵

۱۲ - - Majmu'ah min al-Mu'allifeen al-'Askariyyeen ۱:۷۶۷; Harawi: ۱۱۱ onwards; al-Sa'eed, Fusul fi 'Ilm al-Nafs al-Askari: ۲۶

۱۳- Bukhāri (al-Salāh ۴۳۸)

who is frightened begins imagining things that are far from reality. For example, in the Battle of Khaybar, the tribe of Ghatfān imagined that their lands were under attack by the Muslim army, so they turned back and returned out of fear(۱) but when they reached their land they found nothing of what they had imagined. The same thing that happened to the Ghatfān happened to the Jews of Khaybar also and this made them ready to surrender and seek peace and conciliation(۲). An army that becomes frightened and scared is unable to benefit from their weapons and fight in battle, and even if they fight, they would be very weak and disorganized in battle and this would result in nothing but [loss or] surrender to their enemy.

Because of being overcome by fear, the commander of the army of the inhabitants of Khaybar was unable to shoot the arrows from his bow even after readying them for firing, and his forces had become weary and weak.(۳)

The level of fear can be clearly seen in the words of one Jewish person who was granted amnesty by the Prophet (S): The inhabitants of this place have been destroyed out of fear of you(۴).

From the first time that the Holy Prophet (S) sent a Sariya mission(۵) to fight against the enemy, he relied on psychological warfare. After the first battle, all this changed(۶) and he began to use it against the Quraysh and ended it against the Romans. Through this practice, a number

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۱- Ibn Hishām ۳:۳۴۴

۲- Wāqidi ۲:۶۷۰

۳- Wāqidi ۲:۶۶۶; Ibn Katheer ۴:۱۹۸

۴- Wāqidi ۲:۶۷۰

۵- Wāqidi ۱:۹; Ibn Hishām ۲:۲۴۵; Ibn Sa'd ۲:۲

۶- Wāqidi ۱:۱۱; Ibn Hishām ۲:۲۴۱; Ibn Sa'd ۲:۳; Ibn Khayyāt, Tārikh ۱:۷; Ibn Hazm: ۱۰۰; Ibn Sayyid al-Nās ۱:۲۲۴

of enemies would flee before coming face to face with the Muslim army(١) just like what happened in the Battle of Bani Saleem and in other battles.

Some of the enemies like the inhabitants of Akeedar, Jurbā' and Yuhannā would seek [to make] peace pacts(٢). Many groups from Arab tribes would frequently come to him to sign peace treaties while others would fight with fear and weakness(٣), like the tribes of Hawāzin and Thaqeef in the Battle of Hunayn and the people of Makkah during the Conquest of Makkah. Other groups would also be on the watch for this [Muslim] army and would be frightened of it, like the fear of the Romans in the battles of Dumat al-Jundal and Tabuk(۴).

The Prophet (S) was able to put fear in the heart of the enemy even in the smallest of battles, from a single mission to a large contingent, in such a way that they would fear even coming face to face with him and would become unable to face any army, small or big. The Jews of Bani Nadheer, because of the fear that had entered their hearts, destroyed their houses by their own hands and the hands of the Muslim army(۵), and the Banu Lahyān(۶) chose to flee and disperse when the army of the Prophet (S) approached them.

However, the Sariya mission would create fear in the enemy as well. Just as the Sariya of 'Ali ibn Abi Tālib ('a)(٧) with the Bani Sa'd had done - to such an

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١- Wāqidi ١:١٨٢, ٣٩۵; Ibn Hishām ٣:۴۶, ٢١٣; Ibn Sa'd ٢:٢١, ۴٣; Ibn Khayyāt ١:٢٧; Tabari ٢:۵۵۶; Ibn Hazm: ١۵٢, ١٨٢; Kalā'i ١:١١١

٢- Ibn Hishām ۴:١۶٩, ٢٠۵-٢۴۵; Ibn Sa'd ٢:١٢٠

٣- Wāqidi ٢:٧٨٠, ٣:٨٨۵; Ibn Hishām ۴:٣١, ٨٠; Ibn Sa'd ٢:٩۶, ١٠٨; Ibn Hazm: ٢٢٣, ٢٣۶, ١٨٧; Ibn Qayyim ٢:٣٨۴, ۴٣٨

۴- Wāqidi ٣:١٠٩١; Ibn Sa'd ٢:۴۴; Suhayli ۴:١٩۶

۵- Q ۵٩:٢; Tabari ٢:۵۵٧; Ibn Katheer ۴:٧۶

۶- Wāqidi ٢:۵٣۵; Ibn Hishām ٣:٢٩٢; Ibn Sa'd ٢:۶۵; ibn Hazm: ٢٠٠; Ibn Atheer ٢:١٨٨

٧- Ibn Sayyid al-Nās ٢:١٠٩; Ibn Atheer ۴:١۶; Ibn Qayyim ٢:٢٩٩; ibn Hajar ۴:٢٩٩; Wāqidi

٢:٥٦٢; Ibn Sa'd ٢:٦٥; Ibn 'Abd al-Birr ٣:١٠٨٩

extent that they loaded their belongings on their camels(۱) and fled along with their leader who said: The army of Muhammad is coming towards us and we are incapable of facing them(۲).

A psychological war was also fought with the tribes of Ghatfān through the Sariya of Sa'eed ibn Sa'd al-Ansāri(۳), and 'Uyayna ibn Mihsan(۴) and his companions were routed in this battle. When Hārith ibn 'Auf al-Muriy, who had an allegiance with them called them to stand up and fight, he heard nothing but this response: How strong are the companions of Muhammad who are on our trail! Harith ibn 'Auf says: I went on the side of the route followed by the army of Muhammad (S) so that I could see them from a distance while they would not see me. I stayed from evening until late in the night but I saw nobody, it was as if nothing was following my allies but fear(۵).

Similarly, the Quraysh got scared and took to their heels when they just came face to face with 'Utbah ibn Aseed (Abu Baseer) al-Thaqafi(۶). Even the kings and emperors to whom the Prophet (S) sent emissaries(۷) were fearful of the messengers and emissaries.

The most important tools of psychological war that were used by the Prophet of God (S) were intelligence agents and spies whom he would send towards the enemy. These spies would spread rumours that would enervate the enemy and force them to flee. The Prophet (S) sent Ma'bad al-Khuzā'i towards the Quraysh in

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۱- Wāqidi ۲:۵۶۳; Ibn Sa'd ۲:۶۵

۲- Wāqidi ۲:۵۶۳

۳- Wāqidi ۲:۷۲۷; Ibn Sa'd ۲:۸۷; Ibn 'Abd al-Birr ۱:۱۷۱; Ibn Atheer ۲:۲۲۶; Ibn Sayyid al-Nās ۲:۱۴۷; Ibn Qayyim ۲:۳۶۱

۴- Ibn 'Abd al-Birr ۳:۱۲۴۹; Ibn Atheer ۴:۱۶۶

۵- Wāqidi ۲:۷۲۹

۶- Zuhri: ۵۷; Wāqidi ۲:۶۲۷, ۶۲۸; Ibn 'Abd al-Birr ۴:۱۶۱۲; Suhayli ۴:۳۷; Ibn Atheer ۳:۳۶۰; Ibn Qayyim ۲:۳۰۸

Ibn Hishām ۴:۲۵۴, ۲۵۵; Ibn Katheer ۲:۲۶۲ -۷

the Battle of Hamrā’ al-Asad(۱). He began talking to them about the huge number of forces in the Muslim army and their intense urge for revenge and thirst for blood, thereby influencing the minds of the Quraysh and paralyzing them.

In the Battle of Khandaq, he (S) send Na’im ibn Mas’ud(۲) so that he could divide and disperse the confederates and weaken the enemy forces. The Holy Prophet (S) would send Sariya missions in order to fulfill the objectives of psychological war(۳) and would at times, like in the expedition to Tabuk, send the entire army for this purpose (۴) and at other times he sent only a section of the army(۵) like in the Battle of Bani Lahyān where he sent Abu Bakr with a section of the army and ordered him to march towards the Quraysh.

The Prophet (S) arranged all this in order to attain the goals of psychological war and would also in turn seek to destroy the information and intelligence of the enemy. He would achieve this through complete sagacity(۶) and by arresting the enemy spies(۷), like the shepherd who was arrested on the way to the Battle of Bani Saleem, or the arresting and imprisoning of a spy until the end of the Battle of Bahrān, as well as killing the spy of the Bani Mustalaq because of his not giving up the intelligence, and the interrogation of the spies of Khaybar where the Prophet (S) himself asked them questions.

As for the second instrument [for attaining the

۱- Wāqidi ۱:۳۳۸; Ibn ‘Abd al-Birr ۳:۱۳۱۴; Ibn Atheer ۴:۳۹۰

۲- Ibn ‘Abd al-Birr: ۱۵۰۸; Ibn Sayyid al-Nās ۳:۶۲; Ibn Atheer ۵:۳۳; ibn Qayyim ۲:۲۹۲. Na’im was successful in causing a rift between the Quraysh and the Jews and without the help of the Jews the siege of Madina lost its strength and the Quraysh were forced to return to Makkah without accomplishing their objective (Tr.)

۳- Wāqidi ۱:۹-۱۹; Ibn Sa’d ۲:۲-۵; Kalā’i :۵۸; Ibn Sayyid al-Nās ۱:۲۲۴, ۲۲۷

۴- Zuhri: ۱۰۶; Wāqidi ۳:۹۸۹; Ibn Hishām ۴:۱۵۹; Ibn Sa’d ۲:۱۱۸; Ibn Khayyāt ۱:۶۴; Tabari ۳:۱۰; Ibn ‘Asākir, Tārikh ۱:۱۰۷; Ibn Qayyim ۳:۳

Wāqidi ٢:٥٣٦; Ibn Hishām ٣:٢٩٣; Ibn Sa'd ٢:٥٧; Kalā'i ١:١٢٢; ibn Sayyid al-Nās ٢:٨٣ -٥

Bukhāri (al-Jihād – al-Khawf, al-Adab, al-Dhabā'ih); Ibn Mājah (al-Jihād, al- - ٦ Iqāmah); Abu Dāwud (al-jihād, al-Safar, al-Sawm); Muslim (al-Imārah, al-Musāfirin, (al-Siyām); al-Nasā'i (al-Isti'ārah, al-Khawf, al-Jihād

(Wāqidi ١:١٨٢, ١٩٦, ٤٠٦, ٢:٤٦٠; Abu Dāwud (al-Jihād ١٠٠ -٧

objectives of psychological warfare], it was displaying the might of the forces that :were under the command of the Prophet (S). The features of these forces included

a) Being invisible: Meaning the divine power that put fear into the hearts of the enemy like the battle of the angels [who participated] in the Battle of Badr(١) and the blowing of storms and [falling] hailstones in the battle of Khandaq(٢), until even the commanders of the army of polytheists and their council of chiefs pointed to the invisible force and would say: The God of Muhammad will soon take revenge. And so .they turned back

b) Being undefeatable: As the enemy themselves emphasized this saying: Standing up against him yields no results(٣). This transpired with ‘Uyayna ibn Mihsan who had tried numerous times to rise up with his people against the Muslim army. After this happened, he became a Muslim and even led a Sariya mission against the Bani Tamim. In the same way, the Arab tribes who realized that there was nothing to be gained by their enmity with the Muslims saw it prudent to surrender and submit themselves to the Holy Prophet (S) and would thus come to him. As such, the Bani Qaynuqā’, Bani Nadheer, Bani Quraydha and the Jews of Khaybar, all gave a .suggestion of peace when they lost hope in their rebellion

.(c) They had the spirit [and zeal] of attack(۴

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Q۳:۱۲۳ -۱

Wāqidi ۲:۵۶۳, ۶۶۶, ۷:۲۹; Ibn Hishām ۲:۲۸۵, ۳:۲۴۳; Ibn Sa’d ۲:۱۷ -۲

Wāqidi ۲:۵۶۳, ۷۲۹; Ibn Katheer ۴:۱۹۸ -۳

Wāqidi ۱:۹, ۹۹; Ibn Sa’d ۲:۱, ۶; Tabari ۲:۵۴۶-۵۶۵; ibn Hazm: ۱۷۵; Kalā’i al-Balansi ۱:۱۰۴, -۴ ۱۰۵; Ibn Sayyid al-Nās ۱:۲۹۶, ۲:۴۸, ۱۰۵, ۱۱۰, ۲۰۷

.(They would invent new ways and methods of warfare(1)

It is undisputable that this [military] management took on a new form in the Battle of Hamrā al-Asad. During this battle, the Prophet (S) took the wounded and handicapped along with his army(2) and ordered that many fires be lighted(3) so that the enemy would think that the Muslim army was large and powerful(4). In the Battle of Hudaybiyya, he pulled his cloak and his garment to one side and left his right arm openly visible and ordered the Muslims to do the same, saying: May Allah bless the .(one who displays the strength of his arm(5)

C) Physical And Spiritual Traits

point

From the most evident spiritual traits of the Holy Prophet (S) was that he was never overcome by pride from his victories(6). This was clearly seen when he returned from the Battle of Badr and the Conquest of Makkah. He also never became disheartened by loss(7), just as the loss in the Battle of Uhud did not affect him, rather he quickly prepared for the Battle of Hamrā' al-Asad soon after. The breach of the treaty by the Bani Quraydha, who joined with the confederates [in the Battle of Ahzāb] also did not affect the Prophet (S) in the least, rather it strengthened his resolve and made him .steadfast

Another one of his traits was 'precaution and restraint', and he would assess the enemy in this way and would begin preparing and readying the resources and weaponry required to face them. Even during the time of

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١- Wāqidi ١:٥۶, ١٧٧, ٣۶٨, ٢:۴٩٩; Ibn Hishām ٣:٢۴۴; Ibn Sa'd ٢:۴٧, ۴٨; Tabari ٢:٥٨٣, ٣:٩, ٧٥; Ibn Hazm: ٢٣٩; Dhahabi, Tārikh al-Islām ١:٢۶٧

٢- Wāqidi ١:٣٣٥

٣- Ibid. ١:٣٣٨

۴- Ibn Hishām ٣:١٠٧; Kalā'i ١:١٠٥; Ibn Katheer ۴:۴٩

۵- Ibn Hanbal ۱:۲۲۹; Bukhāri (al-Hajj ۸۰). The Prophet (S) did this in order to frighten the enemy and show the strength of the Muslims (Tr.)

۶- Zuhri: ۶۶; Wāqidi ۱:۹۶; Ibn Hishām ۴:۵۶, ۶۹; Tabari ۲:۴۶۶, ۳:۶۱; Kalā'i ۱:۱۳۹

۷- Wāqidi ۱:۱۹۹, ۳۳۴, ۴۶۴; Ibn Hishām ۲:۶۴, ۱۲۸, ۳:۲۳۲; Ibn Sa'd ۲:۲۵, ۳۴; Tabari ۳:۹, ۲۹, ۲:۵۸۶; Ibn Hazm: ۱۵۶; Kalā'i ۱:۱۰۴ onwards

prayer he would not leave precaution, rather he was careful and cautious. Another trait of his was 'softness accompanied with firmness' which would be seen in the different circumstances of battle and because of the quickly changing conditions, he would issue new commands and orders.

'Speed in (issuing) command(S)'(۱) was considered important by him in order to tackle the new circumstances [that came up in battle] and was a necessary condition for the 'centralization of command'(۲) which the Prophet (S) stressed upon and of which he was the protector in its essence and foundation. This was considered one of the loftiest personal traits of his command; because all of the struggles and military resources that were spent for attaining the goal would be recruited and organized by himself and in this way his renown as a commander spread both internally and externally and this was sufficient to cause the enemies to flee before having to march towards them.

۱. Physical Traits

In modern science it has been proven that parts of the body of an individual have specific features which show their 'strength and courage', 'beauty and appeal', 'ethics and intentions' and 'habits'. For example, a round face(۳) shows wisdom and dignity; a wide mouth(۴) shows strength; big black eyes(۵) show beauty, intelligence, eloquence, humility, forbearance and dignity; arched and separated eyebrows(۶) indicate awe, courage and might; and plenty of hair(۷) on the body, chest, chin and head indicate might and intensity in combat. When we do a detailed and complete study we find that

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۱- Tabari ۳:۲۶, ۷۰; Suhayli ۳:۱۶۸

۲- Wāqidi ۲:۸۰۰, ۸۱۹; Ibn Hishām ۴:۴۲; Ibn Sa'd ۱:۱۴۷; Ibn Atheer ۲:۳۰۳

۳- Abu Tālib Ansāri, al-Siyāsah fi 'Ilm al-Firāsah: ۴۱; Hakam, al-Firāsah: ۱۶

۴- Rāzi: ۲۳; Abu Tālib Ansāri: ۳۰

۵- Rāzi: ۲ onwards; Ibn 'Abd Rabbih ۲:۱۰۴; Nuwayri, Nihāyat al-Urub ۲:۱۱۱

۶- Ibn 'Abd Rabbih ۶:۱۰۸; Abu Tālib Ansāri: ۲۱

Rāzi: ٢; Nuwayri ٢:١٠٢; Abu Tālib Ansāri: ٢٠ onwards -٧

the Holy Prophet’s body had all these features that spoke of his ability and genius in leadership, and all this also agrees with what has been mentioned by the scholars of .(modern science(۱

Spiritual Traits .۲

As the extent of the scope of a person’s kindness gets larger and encompasses all human beings equally, it makes him a leader who is close to the hearts of the people and gives him greater control of different aspects of leadership and makes him more .powerful as a commander

The life of the Holy Prophet (S) had a completely humanitarian face and approach(۲). He (S) grew up as an orphan(۳) and faced poverty and deprivation(۴), and had to bear patiently with the persecution and harassment of some of his relatives and community members(۵). The Prophet (S) addressed all the people and called them towards right guidance and urged them towards the advancement of humanity(۶). In this task, he began with his near relatives(۷) and then gave the message to others(۸) .(and finally addressed it to the entire world(۹

He bestowed honor on the Children of Adam(۱۰) and his dealings with his friends and community members was based on affinity(۱۱) and reconciliation between them(۱۲). He strengthened the bond of trust and harmony among them(۱۳) and inculcated the feeling of mercy for all human beings in their hearts(۱۴). He would be merciful to the young(۱۵) and would show respect to the elderly(۱۶). He would take away some of their burdens and hardships(۱۷) and forbade their killing in wars(۱۸). He would please

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Al-Balāyā, al-Mujaz fi Mabādi al-Tashrih wal-Gharā’iz al-Bashariyyah: ۱۶ onwards; -۱ Mahmud al-‘Aqqād, ‘Abqariyyat al-Islāmiyyah: ۴۸۳; Boudley, Hayātu Muhammad: ۵۳

Ibn Hishām ۱:۱۶۷; Ibn Sa’d ۱:۲۸۷ onwards; Ibn Qutaybah ۱:۱۵۰; Tabari ۱:۳۹; Dhahabi -۲ ۱:۱۸ onwards

Q۹۳:۶; Ibn Hishām ۱:۱۶۶, ۱۷۷ -۳

Ibn Hishām ۱:۱۷۷; Ibn Sa’d ۱:۷۳; Ibn Sayyid al-Nās ۱:۳۷; Dhahabi ۱:۳۵; Nuwayri, - ۴

Nihāyat al-Urub ۱۶:۸۷

۵- Q۱۱:۴۹; Q۴۶:۳۵; Q۵۲:۴۸; Q۷۶:۲۴; Ibn Hishām ۱:۳۸۰ onwards

۶- Ibn Hishām ۴:۵۴; Bukhāri (al-Jihād ۱۰۲); Muslim (al-Amārah ۱۱۷); Ibn Mājah (al-Iqāmah ۲۵, ۱۴, al-Zuhd ۲۸); See also Q۲:۲۱; Q۴:۱۷۰; Q۱۰:۱۰۸; Q۳۵:۵

۷- Q۲۶:۲۱۴; Ibn Hishām ۱:۲۸۰; Ibn Sa'd ۱:۱۳۲; Ibn Atheer ۲:۶۰

۸- Ibn Hishām ۲:۶۳, ۷۳, ۸۶, ۴:۲۰۵ onwards; Ibn Sa'd ۱:۴۵, ۲:۳۹; Ibn Atheer ۲:۹۴; Nuwayri ۱۶:۳۰۲ onwards

۹- Q۶:۱۹; Ibn Hanbal ۵:۲۵۷; Abu Dāwud (Sunan ۱۰); ibn Atheer: ۲۱۰

۱۰- Q۱۷:۷۰; Q۴۹:۱۳; Ibn Hanbal ۲:۲۷۷; Abu Dāwud (al-Adab ۱۰۱)

۱۱- Bukhāri (al-Fitan ۱); Muslim (۳۲, ۴۰); Ibn Mājah (al-Akhām ۲۳); Tirmidhi (al-Qiyāmah ۳); Tabari ۳:۴۹

۱۲- Wāqidi ۱:۷; Ibn Sa'd ۲:۱۱۶; Ibn 'Abd al-Barr ۳:۱۲۴۹

۱۳- Wāqidi ۲:۷۵۶; Ibn Katheer ۲:۲۳۸, ۴:۲۴۸, ۲۵۳

۱۴- Ibn Hanbal ۳:۱۱۲; Muslim (al-Fadhā'il ۶۳); Abu Dāwud (al-Adab ۵۸); Tirmidhi (al-Birr ۱۲, ۱۵)

۱۵- Muslim (al-Fadhā'il ۶۳); Abu Dāwud (al-Adab ۵۸); Tirmidhi (al-Birr ۱۲,۱۵)

۱۶- Bukhāri (al-Adab ۸۹); Tirmidhi (al-Birr ۷۵)

۱۷- Bukhāri (al-Adhān ۴۵); Ibn Mājah (al-Manāsik ۴۳); Abu Dāwud (al-Sawm ۳, ۳۵, ۵۸, al-Jihād ۳۰)

۱۸- Ibn Hanbal ۴:۲۴, ۳:۴۲۵; Dārimi (al-Siyar ۲۵); Q۹۳:۹; Ibn Mājah (al-Adab ۶, ۱۲)

the orphans and grant them refuge. He would show kindness to the poor and needy(۱) and instructed the people to be good to their servants(۲). He even showed mercy to animals(۳) and forbade the people from harming them(۴).

The attention and consideration of the Noble Prophet (S) would also include (inanimate) things such that he named his sword 'Dhul Fiqār', his shield 'Dhāt al-Fudhul'(۵), his spear 'Mathwā'(۶), his bow 'al-Katum'(۷), and his quiver 'Kāfur'(۸).

One of the most important examples of his humanity was that when the Holy Prophet (S) sent forces to battle or for Sariya missions against the enemy, he would advise them to be friendly with the people(۹) and not to carry out raids or night assaults on them. He always preferred to come to a compromise with the enemy instead of killing their menfolk and leave their women and children [without guardians](۱۰). He (S) always instructed that the elderly, the children and the women(۱۱) were not to be tortured and the bodies of the dead(۱۲) must not be disfigured(۱۳).

From his greatest humanitarian traits in war was that when the Quraysh had sought refuge with him, he ended the 'economic blockade'(۱۴) against them and accepted their request for importing grain from Yemen(۱۵). Despite what they had done to him, he freed the women and children prisoners of Bani Tamim(۱۶). The Noble Prophet (S) called for universal peace(۱۷) in the world and avoided war except in cases where there was no other option(۱۸). The letters that he sent to the

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۱- Dārimi (al-Riqāq ۱۱۸); Tirmidhi (al-Manāqib ۴۶, al-Qiyāmah ۴۸); Sanā'i (al-Janā'iz ۴۳)

۲- Bukhāri (al-'Itq ۱۵, al-Kaffarāt ۶, al-Jihād ۱۴۵); Muslim (al-'Itq ۲۲, ۲۳); Ibn Mājah (al-Adab)

۳- Bukhāri (al-Adab ۳۷, Bad' al-Khalq ۱۶, al-Hanbalā' ۴۵, al-Madina ۴, al-Dhabā'ih ۴)

۴- Bukhāri (al-Adhān ۹۰, Bad' al-Khalq ۱۶); Muslim (al-Birr ۱۳۵); Ibn Mājah (al-Zuhd ۳۰)

۵- Ibid.

۶- Ibn Sa'd ۱:۱۷۴; Tabari ۳:۱۷۶; Dhahabi ۱:۲۹۱

۷- Ibn Sa'd ۱:۱۷۴; Tabari ۳:۱۷۶; Ibn Sayyid al-Nās ۲:۳۱۸; Dhahabi ۱:۲۹۱

Dhahabi ١:٢٩١ -٨

Wāqidi ١:٣٩١, ٢:٥۶٠; Ibn Hishām ٣:٢٨٧; Ibn Sa'd ٢:٥۶; Ibn Atheer ٢:٢٠٩ -٩

Shaybāni, Sharh al-Siyar al-Kabeer ١:٣٨, ٧٩; Bukhāri (al-Adhān ١٧, al-Adab ٢٧, ٣٨); -١٠
Muslim (al-Qadr ٨); Abu Dāwud (al-Eimān ٢١, al-Salāh ١۶٧); Tirmidhi (al-Qiyāmah ۴٨);
(Sanā'i (al-Adhān ٨

Shaybāni ١:۴٢; Wāqidi ٢:٥٣۴, ٧٧٨; Ibn Hanbal ١:٢٢۴, ٢:٩١, ٣:۴٣٥, ۴:٢۴; Ibn Mājah (al- -١١
(Jihād ٣٠); Abu Dāwud (al-Jihād ٨٢

(Ibn Hanbal ٣:۴٠٣; Muslim (al-Bill ١١٧); Abu Dāwud (al-Amārah ٣٣ -١٢

Ibn Hanbal ۴:٢۶۴; Bukhāri (al-Madhālim ٣٠, al-Dhabā'ih ٢٥, al-Maghāzi ٣۶); Abu -١٣
(Dāwud (al-Jihād ١١٠, al-Hudud ٣

Muslim ٣:١٣٨۶ -١۴

Ibn Hishām ۴:٢٨٧ onwards; Ibn 'Abd al-Barr ١:٢١٥; Ibn Atheer ١:٢۴٧ -١٥

Wāqidi ١:٧; Ibn Sa'd ٢:١١۶; Ibn Sayyid al-Nās ٢:٢٠٣ -١۶

(Q۴:٩۴; Q٥:١۶; Q۶:٥۴; Q٨:۶١; Bukhāri (a;-Iqāmah ١, al-Salāh ٥۶); Muslim (al-'Itq ١۶ -١٧

Wāqidi ٣:١١١٧; Ibn Hishām ٢:٢۴١, ٢۴٥, ٢٥١; Ibn Sa'd ٢:۶; Ibn Hazm: ٢٣٥ -١٨

neighboring kings and rulers were adorned and embellished with calls for peace and conciliation[۱]. And this is what he instituted as the start of conversation between the Children of Adam[۲].

The Holy Prophet (S) gave a new and specific meaning to leadership[۳]. In some of the battles he appointed more than one commander[۴]. He outlined the criteria for a befitting commander of the army and its strengthening and he established a bond between the principles of politics and the military[۵]. He made obedience the secret of discipline, submission and compliance[۶]. He laid the foundation of new planning, exemplary organization and better leadership[۷]. He made the soldiers steadfast in [the quest for] good morals and knowledge[۸] and put in their hearts the love for death and disinclination towards the life of this world[۹].

He (S) would select the commanders and leaders based on their merit and ability[۱۰]. He brought the army and the people together equally under his leadership[۱۱] and would grant them as much of the resources as were available[۱۲]. In these matters, he included the young and old, the strong and weak, the men and women. He invited them to [follow his] leadership and the ideology of equality and made these two complementary counterparts to each other[۱۳]. He always tried to elaborate these ideas and transform them so that he could arrive at his desired goal[۱۴].

Staff Headquarters

point

The [Army] Staff Headquarters was responsible for organizing the affairs pertaining to recruitment of soldiers and encouraging them [to join the army], as well

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۱- Ibn Hishām ۴:۴۵۴; Ibn Sa’d ۱:۱۵۲; Tabari: ۲:۶۴۴ onwards; Ibn Atheer ۴:۲۱۰ onwards

۲- Bukhāri (al-Isti’dhān ۹, al-Ashribah ۲۸); Muslim (al-Adab ۳۷, al-Libās ۱۲); Ibn Mājah (al-Adab ۱۳, ۱۸); Abu Dāwud (al-Adab ۹۱); Tirmidhi (al-Isti’dhān ۲, ۱۱); Sanā’i (al-Tatbiq ۱۰۰)

Shaybāni ۱:۶۰, ۱۵۶; Bukhāri (al-'Itq ۱۷, al-Nikāh ۹۰, al-Adhan ۵۴); Muslim (al-Amārah -۳
(۲۰); Abu Dāwud (al-Imārah ۵۰۴); Tirmidhi (al-Fitan ۷۷); Nasāi (al-Amārah ۳, ۵, ۱۱
Shaybāni ۱:۶۱; Zuhri: ۱۵۰; Bukhāri (al-Ahkām ۲۲, al-Jihād ۱۶۴, al-Maghāzi ۶۰); Muslim -۴
(al-Masājid ۲۷۹, ۲۹۱); Q۲:۲۶۱; Q۸:۲۸, ۶۰, ۶۵; Ibn Hanbal ۱:۴۶, ۲۲۹, ۳:۴۷۵, ۴:۲۳; Dārimi (al-
Jihād ۱۴); Ibn Mājah (al-Jihād ۱۹); Abu Dāwud (al-Jihād ۱۴, ۲۳); Nasāi (al-Khāyl ۸); As
(.the Prophet (S) appointed three commanders in the Battle of Muta. (Tr
Wāqidi ۲:۸۰۰, ۸۰۱, ۸۱۲, ۸۱۹, ۸۲۰; Ibn Hishām ۲:۴۲; Haydarābādi: ۱۵-۲۱ -۵
Q۳:۱۳۲; Q۴:۱۳, ۵۹, ۶۹, ۸۰; Q۵:۹۲; Q۸:۱, ۲۰, ۴۶; Q۲۴: ۵۴, ۵۶; Zuhri: ۵۴; Bukhāri (al-Ahkām ۴); -۶
Ibn Mājah (al-Muqaddimah ۶); Abu Dāwud (al-Imārah ۹, al-Yabu' ۳۱); Nasāi (al-Eimān
(۴۵, al-Bay'ah ۲۷
Wāqidi ۱:۷ onwards; Ibn Sa'd ۱:۱۴۷; Suhayli ۲:۵۲۵; Ibn Atheer ۳:۳۰۳; Haydarābadi :۱۵- -۷
۲۱
Bukhāri (Manāqib al-Ansār ۳۳, Fadhā'il al-Sahāba ۲۷, al-Adab ۳۹); Ibn Mājah (al- -۸
(Jihād ۱۹, ۲۵, al-Muqaddimah ۱۷); Tirmidhi (al-'Ilm ۱۹, al-Birr ۷۱); Nasā'I (al-Tatbiq ۱۰۰
Bukhāri (al-Jihād ۱۱۰, al-Maghāzi ۳۵, al-Ahkām ۴۳); Muslim (al-Amārah ۸۰-۸۱); - ۹
(Tirmidhi (al-Siyar ۳۴
Zuhri: ۱۵۰; Wāqidi ۲:۱۴۲; Ibn Hishām ۴:۱۵; Ibn Sa'd ۲:۹۲; Tabari ۳:۳۶; Muslim ۴:۱۸۸۴; -۱۰
Ibn 'Asākir, Tārikh Dimishq ۱:۹۲
Wāqidi ۲:۴۴۳; Ibn Sa'd ۲:۴۷, ۴۸; Bukhāri (al-Jihād ۶۸, al-Ahkām ۴۹, al-Janā'iz ۳۹); - ۱۱
(Muslim (al-Amārah ۸۹); Ibn Mājah (al-Jihād ۴۳
Q۹:۲۰, ۴۱, ۸۸; Q۸:۷۴; Q۶۱:۱۱; Bukhāri (al-Riqāq ۳۴, al-Jihād ۱۳, ۳۱, al-Adab ۱۰۰, al- - ۱۲
Maghāzi ۵۳); Muslim (al-Amārah ۱۱۶); Abu Dāwud (al-jihād ۱۲); Tirmidhi (Fadhā'il al-
Jihād ۲۲); Sanā'i: ۲۰, ۴۵
Zuhri: ۱۵۰; Wāqidi ۱:۲۱, ۲:۴۳; Ibn Hishām ۴:۲۷۲; Ibn Sa'd ۲:۴۷, ۴۸ -۱۳
See how the stance of the army changed from defensive to offensive (Ibn Hishām -۱۴
۳:۲۶۶) and how it transformed from internal battles to external wars, like the Battle of Tabuk (al-Zuhri: ۱۰۶ onwards; Wāqidi ۳:۹۸۹ onwards). And see the transformation of the army after the passing away of the Holy Prophet (S) (Tārikh Ibn Khayyāt ۱:۱۰۳; Ibn
(Atheer ۲:۳۴۲, ۳۴۹, ۳۷۲; Ibn Katheer ۶:۳۱۶

as personal matters [of the individual soldiers] like strengthening the spirit of the combatants etc. The following departments fell under their command:

1. The Department Of Planning And Scheduling:

point

This is the department that is responsible for:

a) Planning the overall policy

b) Drawing out maps for war

c) Finding out the number of combatants in the army (and)

d) Their weaponry

e) Instituting regulations and rules of military service

f) Preparing the senior commanders

g) Establishing the procedure of selection(1)

Now we will explain each of the above in turn.

a) Planning the policy for the participation of the Ansār in battle

The Ansār were obliged by their agreement in the Pledge of 'Aqaba to protect the Holy Prophet (S) inside Madina(2). This had made the Quraysh angry and infuriated them so they began making preparations quickly to wage war on those who had granted refuge to and helped the Muhājirin(3). In the beginning, the Muhājirin took up the flag of charge and attack on their shoulders(4) and carried out the first military mission without the participation of a single person from the Ansār, under the command of Hamza ibn 'Abd al-Muttalib, the Master of the Martyrs ('a)(5), and in this way numerous consecutive missions and minor battles were fought by the Muhājirin themselves until the Battle of Badr(6).

After the Prophet (S) informed the Ansār about the threat that they were all faced

with, he sought their view about participation in war and assisting him inside

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١- Wāqidi ١:٩٨; Ibn Hishām ٢:٢۶۶; Ibn Hazm: ٢٠٨; Haydarābadi: ١۵-٢١

٢- Ibn Sa'd ١:١l Tabari ٢:٢۵۵; Because they had made a pact to protect the Holy Prophet (S) inside Madina, the Ansār did not participate in the first battle against the disbelievers. (Tr.)

٣- Q٨:٧۴

۴- Wāqidi ١:١٠, Ibn Hishām ٢:٢۴١, Ibn Sa'd ٢:١-۵; Tabari ٢:٢۵٩

۵- Ibn Hishām ٢:٢۴۵; Ibn Sa'd ٢:٢; Ibn Sayyid al-Nās ١:٢٢۴

۶- Wāqidi ١:۴٨; Ibn Hishām ٢:٢۶۶; Ibn 'Abd al-Barr, al-Durar fi Ikhtisār al-Maghāzi wal-Siyar: ١٢١ onwards

and outside Madina. The Ansār were ready to cooperate and participate in battle and expressed their decision to fight alongside the Muhājirin with their own volition. In this way, they diverted from the Pledge of ‘Aqabah and the allegiance of Wādi Dhafarān(۱) and participated in the Battle of Badr and other battles alongside the Muhājirin(۲). .From this time onwards, the Muslim army consisted of these two groups

b) Methods of Negotiation

Negotiations with the enemy after the end of battle and the agreement that was reached between the two parties was, depending on the circumstances, conducted by the supreme commander (S) who would take full control(۳). When the Jews sought negotiations, he (S) dealt harshly with them, to such an extent that he banished some of them from their lands(۴) and after disarming them, he let their wives and children go(۵), however he ordered the killing of some others who has broken their covenant ...(and had cooperated with the enemy(۶

The Prophet (S) displayed forbearance and leniency with the Quraysh in the Treaty of Hudaybiyya(۷). He accepted their conditions and even accepted some of the conditions that his companions and commanders deemed to be against the interest of the Muslims(۸), and went ahead to sign the treaty(۹). In this way and in order to attain the actual goals, the Prophet (S) would obtain victory through harsh measures at .(certain times and through leniency and tolerance in other situations(۱۰

c) Designing a Program in order to Know the Enemy

The Prophet (S) would, at the outset, study the enemy and ways of countering them. The Quraysh were people

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۱ - Wāqidi ۱:۴۸; Ibn Hishām ۲:۲۶۶; Ibn Sa’d ۲:۸; Bakri, Mu’jam Mastu’jam ۲:۶۱۳; Yāqut Hamawi, Mu’jam al-Buldān ۳:۶

۲ - Wāqidi ۱:۲۳; Ibn Hishām ۲:۳۳۳; Ibn Sa’d ۲:۱۳; Tabari ۲:۵۵۲; Kalā’i ۱:۱۳۶

۳ - Wāqidi ۱:۱۷۷, ۲:۵۰۱; Ibn Hishām ۳:۲۰۱; Ibn Sa’d ۲:۱۹; Tabari ۲:۵۵۲; Kalā’i ۱:۱۳۴

۴- Wāqidi ۱:۳۷۴; Ibn Hishām ۳:۲۰۰; Ibn Sa'd ۲:۱۹; Ibn Hazm: ۱۵۴, ۱۸۲. After the victory over the Bani Nadhir, the Prophet (S) left it to the Khazraj, who had a covenant with them, to decide what should be done to them. The Khazraj decided that they should be banished from their land but their women and children should be released. (Tr.)

۵- Wāqidi ۱:۸۰; Ibn Hishām ۳:۲۱۰; Ibn Sa'd ۲:۱۹

۶- Wāqidi ۲:۵۱۷; Ibn Hishām ۳:۲۵۱; Ibn Sa'd ۲:۵۶; Tabari ۲:۵۸۸. After defeating the Bani Quraydha, the Prophet (S) left it upon the Aus, who had a covenant with them, to decide their punishment. The chief of the Aus, Sa'd ibn Ma'ādh, decided that their men should be put to death for their treason and their families and wealth should be taken. (Tr.)

۷- Zuhri: ۵۴; Ibn Hishām ۳:۳۲۵; Ibn Sa'd ۲:۷۰; Ibn Sayyid al-Nās ۲:۱۱۶

۸- Zuhri: ۵۵; Ibn Sa'd ۲:۷۶; Ibn Sayyid al-Nās ۲:۱۱۴. In the Treaty of Hudaybiyya where Suhayl ibn 'Amr was appointed as the representative of the Quraysh, there were many conditions that were made which the Muslims found to be one-sided and unfair, however, the Prophet (S) gave in to their demands because he knew that it was in the interest of the Muslims to do so. (Refer to Bihār al-Anwār ۲۰:۳۳۵)

۹- Zuhri: ۵۲; Ibn Sa'd ۲:۷۷; Kalā'i ۱:۱۳۰

۱۰- Wāqidi ۱:۷۶, ۲:۴۹۶; Ibn Hishām ۳:۵۰; Ibn Sa'd ۲:۱۹; Tabari ۲:۴۷۹, ۳:۹; Kalā'i ۱:۱۳۰; Ibn Sayyid al-Nās ۱:۲۹۴

who had forced him to leave his home and were determined to fight against him uncompromisingly(۱). The Prophet (S) also began preparing forces and weapons in order to counter them(۲) and faced them in a number of battles(۳), and in the end he .eventually gained victory and they submitted to his wishes

However, with regards to the Jews, when they showed their enmity by breaking the covenant [they had made with him](۴) and took up arms against him, he was forced to fight them or banish them from their lands(۵). It was at this time [and for this reason] .that the first battle against them took place

With regards to the other Arab tribes, however, he only entered into battle against them when they were the instigators(۶) or when they attempted to wage war against Madina and invade it with their armies(۷). Taking this into consideration, he only faced .(the enemy tribes and dealt with them the way they deserved to be dealt with(۸

As for Rome, he (S) saw it as a grave threat in the way of the Islāmic Revolution, especially since they possessed vast resources and had a lot of political influence in the Arabian provinces(۹). Despite this, the Prophet (S) delayed military action against them until an appropriate time and enough preparations had been made to come face to face with the Roman army. For this reason, he did not enter into intense and decisive battles with them as he had done with his previous enemies [i.e. the Quraysh

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Zuhri: ۵۰; Wāqidi ۲:۵۷۱;Ibn Hishām ۳:۳۲۱; Ibn Sa'd ۲:۶۹; Ibn Khayyāt ۱:۴۸; Tabari ۲:۶۲۰; -۱ Kalā'i ۱:۱۲۷; Ibn Sayyid al-Nās ۲:۱۱۳

Ibn Hishām ۱:۲۸۱; Ibn Sa'd ۱:۱۳۴; Ibn Sayyid al-Nās ۱:۱۰۲; Dhahabi ۱:۹۱, ۱۶۸ -۲

Zuhri: ۷۶; Tabari ۲:۲۵۹; Ibn Hazm: ۱۰۴; Ibn Sayyid al-Nās ۲:۲۲۵, ۲:۱۰۶ -۳

Wāqidi ۱:۱۷۶, ۲:۵۱۰; Ibn Sa'd ۲:۷۷; Tabari ۲:۵۵۲; Suhayli ۳:۱۳۷; Ibn Sayyid al-Nās ۲:۴۸ -۴

Wāqidi ۱:۱۷۶; Ibn Hishām ۳:۵۰; Ibn Sa'd ۲:۱۹; Ibn Khayyāt ۱:۲۷; Ibn Sayyid al-Nās -۵ ۱:۲۹۴; Atanin Dianna, Muhammad Rasulullah (S): ۲۷۷

Wāqidi ۱:۴۰۴; Ibn Hishām ۳:۳۰۲; Ibn Sa'd ۲:۲۱, ۶۲, ۱۱۷; Razqāni, Sharh al-Mawāhib -۶ ۲:۱۶۶

٧- Ibn Sayyid al-Nās ٢:١٠٩; Kalā'i ١:١١٢; Ibn Sa'd ٢:٦٥; Ibn Hishām ٣:٢١٣; Wāqidi ٢:٥٦٢

٨- Ibn Sayyid al-Nās ٢:٨٣; Kalā'i ١:١١٢; Tabari ٣:٢٧; Ibn Sa'd ٢:٤٣; Wāqidi ١:٣٩٥

٩ - Jawād 'Ali, al-Mufassal fi Tārikh al-'Arab qabl al-Islām ٢:٦٣٥; Mas'udi, Muruj al-Dhahab ١:٢١٥; Tabari ٢:٦ onwards

and the Jews], rather he launched minor assaults on them(1) and, in order to develop the Muslim army and increase their military might, he embarked on small battles with them.

d) Creating a Plan to Gain Control of the Most Important Routes and Courses

The most important routes and courses that the Holy Prophet (S) studied and planned on controlling were the 'coastal routes'(2) which would be a sure means of cutting off the primary reinforcements of the enemy, and he was successful in doing this(3). Then he turned his attention to the 'eastern route'(4) that the Quraysh had begun using after the first route was blocked, and by taking control of this route also, he completed his siege of the enemy from all the directions. The Prophet (S) was victorious in all the battles that were subsequently fought in order to regain control of these routes(5).

In the same way, the supreme commander successfully planned and took control of the 'northern route' of Arabian Peninsula – in the border of Syria(6) – and of Dumat al-Jundal(7), because of their strategic locations militarily, politically and economically, for the war with the Romans(8).

e) Appointing a Deputy in Madina

Whenever the Holy Prophet (S) went for any battle, he would always appoint a deputy and representative in Madina(9), and he would change the appointee from battle to battle(10). Sometimes two representatives would be selected(11) and each one of them would be given specific tasks. The functions of the Prophet's deputy would normally consist of leading the congregational prayers for those who remained behind and did not participate in battle for some valid excuse(12), and

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1- See Wāqidi ١:۴٠٢, ٢:٧۵۵, ٣:٩٨٩; Ibn Hishām ٣:٢۴۴, ۴:١۵; Ibn Sa'd ٢:۴۴, ٩٢, ١١٨, ١٣۶; Ibn Hazm: ١٨۴

2- Wāqidi ١:١١; Ibn Hishām ٢:٢۴۵, ٢۵١; Ibn Sa'd ٢:١; Tabari ٢:٢۵٩; Ibn Sayyid al-Nās ١:٢٢۶

۳- Wāqidi ۱:۱۰, ۱۳; Ibn Hishām ۲:۲۴۵; Tabari ۲:۲۵۹; Ibn Sayyid al-Nās ۱:۲۲۵

۴- Wāqidi ۱:۱۸۲, ۱۹۷; Tabari ۲:۴۹۲; Suhayli ۳:۱۴۲; Yāqut Hamawi ۴:۲۱۲; Ibn Sayyid al-Nās ۱:۳۰۵

۵- Wāqidi ۱:۱۹۹, ۳۸۴, ۴۴۰; Ibn Hishām ۳:۶۴, ۲۲۴; Ibn Khayyāt ۱:۲۹; Tabari ۳:۹; Kalā'i ۱:۱۰۴, ۱۱۳; Ibn Sayyid al-Nās ۲:۲, ۵۵, ۵۳

۶- Wāqidi ۳:۹۹۰; Ibn Hishām ۴:۱۶۹; Ibn Sa'd ۲:۱۱۹; Bakri ۱:۲۰۳

۷- The Battle of Dumat al-Jundal took place in Rabi' al-Awal, ۵ A.H. and the reason for this battle was the Christian ruler of the Dumat al-Jundal (an area near Syria) called Akidar ibn 'Abd al-Malik Kindi, who was loyal to the emperor of Rome, Heracleus. Because his land was in the center of the trade route that ran from Arabia to Syria, he would create hindrances and obstacles and would harass the Muslim travelers. When the Holy Prophet (S) heard about this, he sent a large contingent of a thousand men to Dumat al-Jundal, but by the time they got there, the people had fled and they returned without fighting. (See: Wāqidi ۱:۴۰۲; Ibn Hishām ۳:۲۲۴; Ibn Sayyid al-Nās ۲:۵۴, (.۱۰۸) (Tr

۸- Wāqidi ۱:۴۰۴, ۳:۱۰۲۶; Ibn Sa'd ۲:۴۴, ۱۲۰; Suhayli ۴:۱۹۶, ۲۰۱

۹- Wāqidi ۱:۱۲, ۲:۵۷۳, ۳:۹۹۵; Ibn Hishām ۲:۴۰۱, ۳:۲۲۰, ۴:۳۲

۱۰- Wāqidi ۱:۱۸۲; Ibn Hishām ۳:۲۲۰; Ibn Sa'd ۲:۲۱, ۴۵; Ibn Hazm: ۱۸۴

۱۱- In the Battle of Tabuk, 'Ali ibn Abi Tālib ('a) was initially appointed as the deputy of the Prophet (S) in Madina and later Muhammad ibn Maslamah was also chosen as a (.representative. (See: Wāqidi ۳:۱۰۴۷; Ibn Hishām ۴:۱۶۲; Ibn Sa'd ۴:۱۱۲) (Tr

۱۲- Wāqidi ۱:۲۷۷; Ibn 'Abd al-Barr ۳:۱۱۹۸

protecting and safeguarding the status and respect of the members of the household of the Holy Prophet (S)(۱). After the Conquest of Makkah, the Prophet (S) also appointed a deputy to manage the important affairs of that city(۲).

f) Reviewing of the Supreme Commander of the Army

The supreme commander would review the 'mobilization and stationing' of the army(۳). He would inspect the army(۴) and arrange it for marching or battle. He studied their capability for war(۵), sent back the sick, young and weak(۶), lifted the spirits of those who fought in battle(۷) and gave the necessary orders and instructions to the commanders (of the army)(۸). If he sent them for a Sariya or a mission, like the Sariya of 'Abd al-Rahmān ibn 'Auf to Dumat al-Jundal, and his sending of Zayd bin Haritha for war with the Romans [in the Battle of Muta], he would personally bid them farewell and pray for their success(۹). When the army was getting organized, he would join them and take over the command himself(۱۰).

The Prophet (S) would organize and arrange the forces for parades and processions, just as he had done before the Conquest of Makkah and during their entry into the city. In this organization, the 'cavaliers' would be in the fore and were made up of three groups. Then followed the units of the Muhājirin and Ansār and then came the units of the Ghaffār, Aslam, Bani 'Umar, Bani Ka'b, Mazinah, Jahinah and Bani Hamzah. Is was after this that the Green Column was positioned(۱۱).

The manner of stationing of the forces

۱- Wāqidi ۳:۱۰۴۷; Ibn Hishām ۴:۱۳۶; Tabari ۳:۱۰۴

۲- Ibn 'Abd al-Barr ۳:۱۰۲۳

۳- Wāqidi ۱:۲۰, ۵۶, ۲:۶۴۲, ۸۱۹; Ibn Hishām ۲:۲۵۷, ۳:۲۱۸, ۴:۴۶; Ibn Sa'd ۲:۲۵

۴- Wāqidi ۳:۱۱۱۷; Ibn Hishām ۲:۲۵۷; Ibn Sa'd ۲:۲۵; Ibn Sayyid al-Nās ۲:۱۲۱

۵- Wāqidi ۱:۱۳, ۵۶, ۲۱۷; Ibn Sa'd ۲:۹۶; Tabari ۳:۷۵; Ibn Hazm: ۲۳۹

۶- Wāqidi ۱:۲۰, ۸۷; Ibn Hishām ۲:۲۷۹; Ibn Sa'd ۲:۲۶; Ibn Hanbal ۱:۱۱۷

۷- Ibn Hishām ۳:۷۰; Ibn Sa'd ۲:۶, ۲۷; Tabari ۲:۵۰۵; Ibn Sayyid al-Nās ۱:۲۵۷

Wāqidi ۱:۱۳, ۲:۵۶۰, ۳:۱۱۱۷; Ibn Hishām ۴:۴۹; Ibn Sa'd ۲:۳۵, ۹۸; Kalā'i ۱:۱۴۴ -۸

Wāqidi ۲:۵۶۰, ۷۵۵; Ibn Hishām ۴:۱۵; Ibn 'Asākir ۱:۹۲; Ibn Sayyid al-Nās ۲:۱۰۸. In some -۹ locations in Madina, meaning near the Thaniyāt, the Prophet (S) would bid farewell to the army, that is why these places would be known as Thaniyāt al-Wadā' and the Prophet would come to these places in order to bid farewell to the army and welcome (.them back. (Tr

Zuhri: ۸۶, ۹۲; Ibn Sa'd ۲:۹۶, ۱۰۸; Ibn Khayyāt ۱:۵۶ -۱۰

Wāqidi ۲:۸۱۹; Ibn Hishām ۴:۴۶ -۱۱

was in such a way that the Bani Saleem were in front, the Jahinah were in the middle and the Green Column was placed at the back(۱). The course of the army's movement with this arrangement(۲) in front of Abu Sufyān and other observers and the station of the supreme commander – which was located in the Green Column – was determined .(and the soldiers marched in front of them in this order(۳

The carrying of flags(۴) was in such a way that in every contingent and unit, a number of flags were hoisted and the main banner was with 'Ali bin Abi Tālib ('a) at the central command post in the last unit. The parade and procession of the army was conducted in full military attire(۵) in such a way that from the Green Column, nothing but the pupil of their eyes could be seen. The vanguard and the cavaliers marched in front(۶). The Banu Saleem were in the front-line with one thousand horsemen and the commander of the paraded columns was selected by the supreme commander(۷). Khālid bin Walid :was chosen as the commander of three columns of the vanguard

First: The column under the command of 'Abbās bin Maradās al-Salami

Second: The column under the command of Khafāf ibn Nudbah

Third: The column under the command of Hajjāj ibn 'Alāt

Then Zubayr ibn 'Awām was appointed as the commander of the column of the Muhājirin and Ansār and Abu Dharr al-Ghaffāri was made in charge of the column of the tribe of

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Wāqidi ۲:۸۱۹; Ibn Hishām ۴:۴۶ -۱

Wāqidi ۲:۸۲۳ -۲

Wāqidi ۲:۸۱۹; Ibn Hishām ۶:۴۶. One of the examples of the psychological war of the -۳ Prophet (S) was that he paraded his troops in front of Abu Sufyan and when the latter saw the strength of the Muslim army, he realized that they would not be able to fight them. Thus he was left with no choice but to submit and it was at this point that he .(accepted Islām. (Tr

۴- Wāqidi ۲:۸۱۹ onwards

۵- Wāqidi ۲:۸۲۱; Ibn Hishām ۴:۴۶; Ibn Sa’d ۲:۹۸; Tabari ۳:۵۴

۶- Wāqidi ۲:۸۱۹

۷- Wāqidi ۲:۸۱۹; Ibn Hishām ۴:۴۶, ۴۷

.Ghaffār and others

g) Placing the Capable Individuals in Appropriate Positions

Military skills and expertise in the Muslim army were numerous and varied(۱), like intelligence, combat on horseback, fighting on foot, archery etc. In order to assign posts for every responsibility conditions were placed that were different for every individual. The Holy Prophet (S) would assign the task of intelligence operations(۲) to such an individual in whom the ability of protecting and hiding secrets was strong, who was well informed, trustworthy, patient and forbearing in [times of] pain, hunger and thirst, like 'Abdullah ibn Jahash, Habbāb ibn Mundhir, Zubayr ibn 'Awām, .Hudhayfa ibn al-Yamān and others

In the same way, he would appoint a commander of a contingent(۳) who was aware about the topography of the land and the enemy that he would face, like Zayd ibn .Hāritha, 'Amr ibn 'Aās, Khālid ibn Walid and others

As for the flag-bearer(۴), a steadfast and courageous person was chosen such as 'Ali ibn Abi Tālib, Hamza ibn 'Abd al-Muttalib and Mus'ab ibn 'Umayr. From the archers(۵) also, someone highly skilled like Sa'd ibn Abi Waqqās was selected. The [head] swordsman(۶) was someone who used his sword well in the thick of war. The [head] horseman(۷) was one who fought steadily and unfalteringly on the horse, like Khālid .bin Walid

These individuals and others would be given charge of these responsibilities without any regard for their relationship(۸) [to the Prophet (S)]. The supreme commander chose Zayd ibn Hāritha as the first commander of the army, whereas he made Ja'far bin Abi Tālib, who was a

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Wāqidi ۱:۲۱۸, ۲:۴۵۷; Ibn Hishām ۲:۲۷۸; Ibn Sa'd ۲:۴۵; Ibn Hanbal ۵:۴۲۰; Tabari ۲:۴۴۶ -۱

Wāqidi ۱:۱۳; Ibn Hishām ۲:۲۶۸, ۳:۲۴۳; Ibn Sa'd ۱:۲۰۷; Ibn 'Abd al-Barr ۳:۸۷۸ -۲

Wāqidi ۱:۱۹۸, ۲:۵۵۳, ۵۶۴, ۷۶۹, ۳:۸۸۳; Ibn Hishām ۴:۱۵, ۲۷۲; Ibn Sa'd ۲:۲۴, ۶۳, ۹۲; Tabari -۳

۳:۱۰۸, ۱۲۶; Ibn ‘Abd al-Barr ۲:۴۲۷, ۳:۱۱۸۴; Harawi, al-Hiyal al-Harbiyya: ۹۰

Ibn Hishām ۲:۲۴۱; Ibn Khayyāt ۱:۲۹; Ibn ‘Abd al-Barr ۳:۱۰۹۰, ۴:۱۴۷۳ -۴

Wāqidi ۱:۱۰, ۶۷; Ibn Hishām ۲:۲۷۸; Ibn al-Atheer, Usd al-Ghābah ۲:۲۹۱ -۵

Bukhāri (al-Jihād ۵۴, ۸۲,۱۶۵); Muslim (al-Fadhā’il ۴۸); Ibn Mājah (al-Jihād ۹); Tirmidhi -۶ (al-Jihād ۱۵); Ibn ‘Abd al-Birr: ۱۶۴۴; Kalā’i ۱:۱۰۱

Wāqidi ۲:۵۴۱; Ibn Hishām ۳:۲۹۶; Tabari ۲:۵۹۸; Ibn Sayyid al-Nās ۲:۸۴; Dhahabi, Tārikh -۷ al-Islām ۱:۲۶۷

Wāqidi ۲:۷۵۷; Ibn Hishām ۴:۱۵; Ibn Sa’d ۲:۹۲; Kalā’i ۱:۱۳۵ -۸

close relative of his, second in command. Sometimes the selection was not based solely on his past [military] record(۱), because the Prophet (S) appointed Usāma bin Zayd, a young commander, as the leader of the army that was sent to Abnām and some of the other great commanders were placed under his command(۲).

Similarly, one's previous record [with regards to accepting Islām] was not a consideration(۳); because 'Amr ibn 'Aās was given the charge of a Sariya mission in which great companions like Abu 'Ubayda ibn Jarrāh and other great commanders participated, while it had only been a few months since 'Amr ibn 'Aās had accepted Islām(۴). Similarly, the rank and status of a person(۵) was not a criterion for being appointed a commander. The Holy Prophet (S) made Abu Salama ibn 'Abd al-Asad Makhzumi the commander of a Sariya mission wherein others who [according of their rank and status] were more deserving, were present(۶).

h) Preserving the Unity and Integration of the Army

The supreme commander forbade disputes and quarrels among the members of the army. He established friendship and camaraderie among them and made them like a single body(۷). The Prophet (S) prevented the killing of the known hypocrite 'Abdullah ibn Ubay and instructed that he should be dealt with kindly(۸). In this way, he (S) was able to quell the disturbance that was about to obliterate the unity and harmony of the Muslim army after the Battle of Bani al-Mustalaq(۹) because of a verbal confrontation between the Muhājirin and Ansār(۱۰).

Similarly, the Holy Prophet (S), in another instance, forgave

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۱- Zuhri: ۱۵۰; Ibn Hishām ۴:۲۹۱; Ibn Sa'd ۲:۱۳۶; Ibn Atheer ۱:۶۵. It should be noted that Tabarsi has narrated from Imam al-Sādiq ('a) that the Prophet (S) first appointed Ja'far ibn Abi Tālib as the commander and then, if he was martyred, Zayd ibn Hāritha and finally 'Abdullah ibn Rawāha (Refer to A'lām al-Warā: ۶۲) (Tr.).

۲- In the month of Safar, ۱۱ A.H. (during the last days of the Prophet's life), the Holy Prophet (S) prepared an army in order to avenge the blood of the martyrs of the

Battle of Muta and appointed Usāma bin Zayd, whose father had been killed in the said battle, as the commander. Usama was a young man of ۱۸ or ۱۹ years and all the older and more experienced companions, aside from ‘Abbās (the uncle of the Prophet) and ‘Ali ibn Abi Tālib, were placed under his command. When the army was about to leave, some of the older companions voiced their discontentment about the fact that their commander was a young lad. ‘Umar ibn Khattāb took this message to the Prophet (S) who in turn expressed his intense displeasure. Despite his sickness, the Prophet (S) put one hand on ‘Ali’s shoulder and one hand on the shoulder of ‘Abbās and came to the Masjid where he delivered a fiery sermon in which he cursed those who opposed the army of Usāma. The army was stationed outside Madina when the news of the Prophet’s demise came and when Abu Bakr took over the Caliphate, he sent the army to fight against the Romans. (See: Wāqidi ۳:۱۱۱۷; Ibn Sa’d ۲:۱۹۰; Ibn Atheer ۲:۳۱۷). (Tr)

۳- Zuhri: ۱۵۰; Wāqidi ۲:۷۶۹; Ibn Hishām ۴:۲۷۲; Ibn Sa’d ۲:۹۴; Ibn ‘Abd al-Barr ۳:۱۱۸۴; Ibn Sayyid al-Nās ۲:۱۵۷

۴- In the ۸th year of Hijra, the Prophet (S) received information that a group of disbelievers had gathered at Dhāt al-Salāsil behind Wādi al-Qurā with the intention of launching a night raid on the Muslims. The Prophet (S) initially sent ‘Amr ibn ‘Aās with an army to fight against them but he returned unsuccessful and expressed his fear to the Prophet (S). Immediately, the Prophet (S) sent ‘Ali (‘a) to the same place and after their rejection of his invitation to accept Islām, he fought against them and even took some booty back as he returned to Madina victorious (See: Shaykh Mufid, al-Irshād: ۵۱). (Tr)

۵- Wāqidi ۱:۳۴; Ibn Sa’d ۲:۳۵; Ibn ‘Abd al-Barr ۴:۱۶۸۲; Ibn Sayyid al-Nās ۲:۳۹; Harawi: ۹۹

۶- In Muharram of the fourth year of Hijra, the Holy Prophet (S) sent Abi Salamah ibn ‘Abd al-Asad in order to fight the tribe of Bani Asad. Great companions like Abi ‘Ubaydah ibn Jarrāh, Arqam ibn Abi Arqam and Abu Qatāda ibn Nu’mān were present in his army. (Wāqidi ۱:۳۴۳-۳۴۵). (Tr)

۷- Bukhāri (al-Adab ۲۷); Muslim (al-Birr ۶۶)

۸- Zuhri: ۷۷; Wāqidi ۱:۲۱۹; Ibn Hishām ۳:۶۸, ۳۰۵; Kalā’i ۱:۲۴; Ibn Sayyid al-Nās ۲:۵۹

۹- Wāqidi ۲:۴۱۵; Ibn Hishām ۳:۳۰۳; Ibn Sa’d ۲:۴۶; Tabari ۲:۶۰۵; Ibn Sayyid al-Nās ۲:۹۵

۱۰- ‘Abdullah ibn Ubay was the leader of the Hypocrites of Yathrib. When the Prophet

(S) migrated there, his plans to take over the leadership of the city were thwarted, and for this reason he held a deep rooted hatred for Islām and the Muhājirin, but because he had no other option, he openly professed his belief in Islām. He was always on the lookout for opportunities to weaken the Muslims and bring about differences among them. In the Battle of Uhud, he was instrumental in turning back three hundred soldiers. He never participated in any battles and when he did, he would weaken the spirits of the Muslims. In the Battle of Bani al-Mustalaq, when the Muslims returned victorious, a misunderstanding came about between a Muhājir and an Ansār. The servant of 'Umar ibn Khattāb and a man from the Ansār were quarrelling about who should take water out of a well. The disagreement was about to turn violent. 'Abdullah ibn Ubay took this opportunity to start spreading hatred for the Muhājirin among the Ansār. When the Prophet (S) heard about this, he called 'Abdullah ibn Ubay but the latter denied what he had done. Some of the companions sought permission from the Prophet (S) to kill Ibn Ubay for what he had done but the (.Prophet (S) did not allow them to do this. (Wāqidi ۲:۴۱۵) (Tr

the lapse of Abu Lubāba when he took the wrong course in consultation with the Bani .(Quraydha(١

He forgave Hātib bin Abi Balta'ah for his a mistake when sending letters to the enemy before the Conquest of Makkah(٢) and this was because of his illustrious track record in the Muslim army. He (S) also ordered Abu 'Ubayda ibn Jarrāh to cooperate with 'Amr ibn 'Aās [who as the commander of the army in Dhāt al-Salāsil] in order to .preserve unity

The Prophet (S) also took it upon himself to 'refine and purify the souls' of the Ansār, who constituted a large part of the army. He did this during the distribution of the booty of Hunayn when he saw(٣) anger and rage on their faces(۴). In the same way, he instilled affection and brotherhood in their hearts(۵) and in the end he would be pleased with all the good qualities and merits of his armed forces(۶). It is for this very reason that the politics of 'wisdom and planning', 'far-sightedness and judging the character of the army soldiers', 'giving greater importance to expediency', 'ending quarrels and arguments that lead to listlessness and defeat, before they spread .through and pervade the army', were required

i) Discipline

Discipline' was the honest and sincere execution of the commands that were issued' by the supreme commander in order to achieve the aimed objectives(٧). Discipline in the Muslim army was centered around the belief in God, the Prophet(٨), his evenhandedness(٩), and unconditional loyalty to one commander(١٠). Among the most important

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١- Wāqidi ٢:۵٠۶; Ibn Hishām ٣:٢۴٧; Ibn Sa'd ٢:۵۴; Tabari ٢:۵۴۶; Kalā'i ١:١١٧; Ibn Sayyid al-Nās ٢:٧٠. In the Battle against the Bani Quraydha, the Prophet (S) sent a companion called Abu Lubāba to the Jews in order to get them to surrender, but when Abu Lubāba met the chiefs of the Jews, he was affected by the sounds of weeping from their women and children and thus made a sign with his hand towards his neck

meaning that 'if you surrender you will be killed'. When Abu Lubāba left the Bani Quraydha, he realized his mistake and felt remorse for his treachery against the Prophet (S), so he made a vow and tied himself to one of the pillars of the Masjid of the Prophet (S) and began praying to Allāh for forgiveness. Early in the morning the Prophet (S) came to Abu Lubāba and untied him from the pillar saying that Allāh had (.forgiven him. Henceforth this pillar was known as the pillar of Abu Lubāba. (Tr

Bukhāri (al-Maghāzi ۲:۴۶); Muslim (Fadhā'il al-Sahāba ۱۶۱). Hatab bin Abi Balta'ah - ۲ was one of the Muhājirs who, because the weakness of his faith, acted treacherously. Before the Conquest of Makkah, he secretly sent a letter to some of the heads of the Quraysh to inform them about the intention of the Holy Prophet (S) to conquer Makkah. No sooner had he sent the letter that Jibra'il descended to the Prophet (S) and informed him of this. The Prophet (S) sent Imam 'Ali ('a) to stop the messenger and take the letter. Then the Prophet (S) called Hatab and sought to know his reason for doing this. Ibn Abi Balta'ah said that he was still a Muslim and had not given up his faith, but it was only because of his fear for his family who were in Makkah that he did what he had done. When the companions heard this they sought permission from the (.Prophet (S) to kill him but the Prophet refused and spared his life. (Tr

Zuhri: ۱۵۰; Ibn Hishām ۴:۲۷۲; Ibn 'Asākir ۱:۱۰۴; Ibn Sayyid al-Nās ۲:۱۵۷; Ibn Hajar ۵:۳ -۳

The Holy Prophet (S) was sent to guide a people who were living in the depths of - ۴ ignorance. People would fight wars in order to gain booty and gain possession over the other's property, as well as to show their valor or secure their 'honor'. The Prophet (S) came to these people as an exemplary role model, with perfect morals and an infallible character. But some people were not able to do away with their old habits and we see, for example, in the Battle of Uhud, that the archers who were commanded not to leave their post disobeyed the direct order of the Prophet (S) just so that they could get a portion of the war booty. Another example is what took place after the Battle of Hunayn when the Ansār were given a lesser portion of the booty they began to protest. When the Prophet (S) got angry and explained the reason for this allotment, the Ansār began to cry and said that they do not wish for anything (.more than the Prophet's pleasure with them. (Tr

Bukhāri (Maghāzi ۵۶); Muslim (al-Zakāh ۱۳۹); Tirmidhi (al-Zakāh ۲۹); Nasā'i (al- - ۵ (Zakāh ۷۹

۶- Zuhri: ۷۷; Wāqidi ۲:۴۱۵; Ibn Hishām ۴:۴۷; Tabari ۳:۶۱; Ibn Qayyim ۲:۴۴۴

۷- Ibn Hanbal ۳:۶۷; Bukhāri (al-Ahkām ۴); Majmu’ah min al-Mu’allifeen al-‘Askariyyeen, al-Mawsu’ah al-‘Askariyya ۱:۱۳۱

۸- Q۴:۱۳۶; Q۲۴:۶۲; Q۴۸:۹,۱۳; Q۴۹:۱۵; Q۶۱:۱۱; Bukhāri (al-Jihād ۴); Abu Dāwud (al-Ashribah ۷); Tirmidhi (Fadhā’il al-Jihād ۲۳۰)

۹- Zuhri: ۵۲; Wāqidi ۲:۷۶۰; Kalā’i ۱:۱۲۷

۱۰- Q۷:۱۵۷; Q۴۸:۹; Bukhāri (al-Eimān ۸, Maghāzi ۵۳); Muslim (al-Eimān ۶۹); Nasā’i (al-Jihād ۱۴)

foundations of discipline was the complete obedience in difficulty and ease, war and peace, likes and dislikes(1).

The most evident signs of this were: ‘absolute obedience’(2), ‘contentment’(3), ‘acceptance of responsibility’(4), ‘the strength to come face to face with dangers’(5), ‘acting with one’s own volition’(6), ‘innovation by the executors’(7), ‘the profundity of the meaning of discipline and its practice by the commander himself (as well)’ and ‘his method and ability in action’, which he would strive in for the attainment of the required goal(8).

Discipline in the Muslim army meant that following the commander and emulating him was compulsory for the executive officers(9). It was never permitted, under any circumstances, for them to act on their whims, without thinking, with complete ignorance or rigidity(10). Rather they were bound by the spirit of obedience and doing that which was necessary and what they were able to in order to realize the goal(11).

The strength of discipline was clearly seen in the Battle of Hamrā al-Asad, when the order was given for the enemy to be pursued, before returning to Madina, [immediately] after the Battle of Uhud. At this time, despite the fact that the soldiers were tired and wounded as a result of war, and were mourning their martyrs, they still all obeyed the order and none of them contravened the command of facing the enemy(12). Similarly, the affection for the commander and belief in him made the army submit to [what were perceived as] the harsh and unpalatable conditions of the Treaty of Hudaybiyya(13).

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۱- Q۲:۲۸۵; Q۳:۳۲, ۱۷۲; Q۴:۱۳, ۵۹, ۶۹, ۸۰; Q۵:۷; Q۸:۱; Q۲۴:۵۱, ۵۴; Q۶۴:۱۶; Bukhāri (al-Ahkām ۴, al-Jihād ۱۰۹); Muslim ۳:۱۳۹۱; Nasā’i (al-Bay’ah ۵)

۲- Q۳:۱۷۲; Q۱۳:۱۸; Q۴۲:۳۸; Muslim ۳:۱۴۳۳

۳- Q۹:۵۹; Ibn Hanbal ۲:۳۱۰; Muslim (al-Masājid ۲۷۹, al-Salāh ۱۳, al-Fadhā’il ۶۳); Ibn Mājah (al-Iqāmah ۱۴۷); Abu Dāwud (al-Jihād ۱۱۸); Tirmidhi (al-Zuhd ۵۷)

۴- Ibn Sa’d ۲:۲-۵, ۲۴, ۳۵, ۵۶, ۶۱

۵- Wāqidi ۱:۳۴۷, ۳۵۵; Ibn Hishām ۳:۱۹۴; Ibn Sa’d ۲:۳۶, ۳۹; Ibn ‘Abd al-Barr ۴:۱۴۴۹; Ibn ‘Asākir ۱:۹۲; Ibn al-Atheer ۴:۳۴۴

۶- See examples of this in Wāqidi ۲:۵۵۲, ۵۰۶; Ibn Sa’d ۲:۶۲, ۱۲۲; Tabari ۳:۱۲۶; Ibn Sayyid al-Nās ۲:۱۰۵, ۱۰۸; Ibn al-Hajar, al-Isābah ۱L۹۸, ۴:۱۱, ۱۷۶

۷- Wāqidi ۱:۱۰, ۶۷; Ibn Hishām ۴:۲۱; Tabari ۲:۵۱۲; Kalā’i :۱۳۶

۸- Zuhri: ۵۲; Bukhāri (al-Jihād ۸۲); Muslim ۴:۱۸۰۴

۹- Q۲:۱۵۳; Q۳:۳۱; Q۳۳:۲۱; Shaybāni ۱:۱۱۸; Tabari ۳:۷۵

۱۰- See how the army took sensible measures to choose a new commander after the martyrdom of three commanders in the Battle of Muta in al-Maghāzi ۲:۷۵۶, ۷۶۳; Ibn Hishām ۴:۲۱; Ibn Sa’d ۲:۹۴

۱۱- Zuhri: ۱۵۰; Wāqidi ۲:۷۶۹; Ibn Hishām ۴:۲۷۲; Ibn Sa’d ۲:۹۴; Tabari ۳:۳۱

۱۲- Q۳:۱۷۲; Wāqidi ۱:۳۳۵; Ibn Sa’d ۲:۳۴; Kalā’i ۱:۱۰۵

۱۳- Zuhri: ۵۵; Ibn Hishām ۳:۳۲۷; Ibn Sa’d ۲:۷۰; Ibn al-Atheer ۲:۲۰۴. In the Treaty of Hudaybiyya there were numerous conditions that seemed unfair to the Muslims and for this reason many companions voiced protests against the signing of this treaty but at the same time, they submitted to the will of the supreme commander and had to accept the treaty in the end. (Tr.)

example of the belief in the evenhandedness of the commander in his orders was that he compelled ‘Abdullah ibn Rawāha to enforce discipline when he gave him instructions during the fight against the Romans in the Battle of Muta(۱). The supreme commander would warn against lack of discipline which would lead to listlessness, defeat and hardship in the battlefield(۲).

j) Determining the Number of Soldiers in the Army

In the first Sariya that the Holy Prophet (S) sent to fight against the enemy, he started by be sending thirty fighters(۳) and in the second Sariya, he increased the number to eighty(۴). With the passing of time and the sending of more groups and missions, this number increased, until the Battle of Badr where it reached three hundred and thirteen(۵) and in the last battle that was fought, there were over thirty thousand [Muslim] soldiers(۶).

In the beginning, the organization of the army was limited to the Muhājirin(۷), but after some time, the Ansār(۸) and eventually a number of other Arab tribes joined the army(۹). The most important of these were: Muzayna, Aslam, Juhayna, Banu Sulaym, Banu Ghifār, Kināna, Ashja’ and Banu Layth.

Women also constituted a small part of the armed forces and would help in the treating the wounded and providing assistance to the soldiers(۱۰). The supreme commander would endeavor to promote the growth and expansion of this army, and for this very reason, he would protect the soldiers – meaning that he would not send them towards their death or destruction - to such an extent that the total number

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۱- Wāqidi ۲:۷۶۰; Ibn Hishām ۴:۱۷; Tabari ۳:۳۷

۲- Ibn Hishām ۳:۷۱; Tabari ۲:۵۰۷; Ibn Hazm: ۱۶۰; Kalā’i ۱:۱۰۲, ۱۰۳

۳- Wāqidi ۱:۹; Ibn Hishām ۲:۲۴۵; Ibn Sa’d ۲:۲; Tabari ۲:۴۰۲; Ibn Sayyid al-Nās ۱:۲۲۴

۴- Ibn Hishām ۲:۲۴۱; Ibn Sayyid al-Nās ۱:۲۲۴

۵- Wāqidi ۱:۱۵۲; Ibn Sa’d ۲:۶; Tabari ۲:۴۳۱; Ibn ‘Abd al-Barr: ۱۲۱

۶- The first battle was the Battle of Waddān which took place in the month of Safar, ۲

A.H. against the Bani Khumra and Quraysh, after which a peace treaty was signed. The last battle was the Battle of Tabuk against the Romans, where the forces numbered thirty thousand and ten thousand on horseback. (Tr.)

Wāqidi ١:١٠ – ١٣; Ibn Hishām ٢:٢٤١, ٢٥١; Ibn Sa’d ٢:١-٥; Tabari: ٢٥٩ -٧

Wāqidi ١:٤٨; Ibn Hishām ٢:٢۶۶; Ibn Sa’d ٢:٨; Tabari ٢:٤٣٤; Ibn Sayyid al-Nās ١:٢٤٧ -٨

Wāqidi ٢:٨٠٠, ٨١٢, ٨١٩ -٩

Wāqidi ١:٢١٨, ٢:۶٨٥; Tabari ٣:٧٧; Suhayli ٤:٣٧; Kalā’i ١:١٤٥ -١٠

of martyrs in all the nine years under his command did not exceed three hundred and seventeen(۱). This number is divided as follows:

Badr – ۱۴ martyrs, Uhud – ۷۰ martyrs, Bi'r Ma'unah(۲) – ۷۰ martyrs, al-Rajee' – ۱۰ martyrs, Khandaq – ۶ martyrs, the Sariya of Muhammad ibn Maslama against the Bani Tha'laba – ۱۰ martyrs, Bani al-Mustalaq – one martyr, Khaybar – ۱۵ to ۱۹ martyrs, the Sariya of Bashir ibn Sa'd al-Ansāri towards the Bani Murrah – ۳۰ martyrs, the Sariya of Abi al-'Awjā' al-Sulami towards the Bani Saleem – ۵۰ martyrs, Ka'b ibn 'Umayr al-Ghifāri to the Bani Qudhā'ah – ۱۵ martyrs, the Battle of Muta – ۸ martyrs, the Conquest of Makkah – ۲ martyrs, Hunayn – ۴ martyrs and Tā'if – ۱۲ martyrs.

The people, from the time they accepted Islām, displayed their courage in joining this army and would try to outdo each other(۳). The Prophet (S) would not send the entire army against the enemy, rather he selected an appropriate number to [send in] each battle depending on the available resources and the number of soldiers in the enemy's army(۴). For example, he entered the battle against the Bani Saleem with a section of the forces(۵) and the battle of Dhi Amr with a larger number of forces(۶). In the Battle of Tabuk and some other battles, he brought the entire army to fight(۷). Based on this, one of the most fundamental principles of war, meaning 'economizing with the forces', was always taken into

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۱- Wāqidi ۱:۴۵, ۳۰۰, ۲:۴۹۵, ۷۰۵, ۷۲۳, ۷۴۱, ۸۲۵, ۳:۹۲۲, ۹۳۸; Ibn Hishām ۳:۳۵۷, ۴:۱۲۹; Ibn Sa'd ۲:۳۶, ۶۱, ۸۹, ۹۲

۲- It should be noted that Bi'r Ma'unah and al-Rajee' were not battles or military missions, rather they were unarmed missions sent for propagation of the faith who were attacked and killed by the enemies. (Tr.)

۳- Ibn Hishām ۴:۲۰۵-۲۴۵; Ibn al-Atheer ۲:۲۸۳ onwards

۴- Wāqidi ۲:۶۷۰; Ibn Hishām ۳:۳۴۴, ۳۴۷; Ibn Sa'd ۲:۵۰۲

۵- Ibn Sa'd ۲:۲۱

۶- Wāqidi ۱:۱۹۴

۷- Wāqidi ۲:۴۵۴, ۸۰۰; Ibn Hishām ۳:۲۳۱, ۴:۲۳, ۶۳; Ibn Sa'd ۲:۴۷; Tabari ۳:۱۰۰; Ibn Sayyid al-

.(consideration by the Prophet (S)(١

k) Organization and arrangement of the troops

Organization included the division of the troops into units [and contingents], outlining the hierarchy of command, type of battle, where it will be fought, the army's military might, the enemy's strengths and weaponry, and the modes of transport used by both sides(٢). The Prophet's goal from this organization was facilitating ease of command and control over the troops during the battle, motivation and ...(stabilization(٣

It was for this reason that he put different units under the command of one person(۴) and put different types of weapons at their disposal(۵). This is precisely what he did in the Conquest of Makkah where he rearranged the tribes according to the prevailing .(conditions(۶

In the battle of the Conquest, he arranged the Muhājirs into three columns consisting of two hundred soldiers each, the Aus into six columns of ٣۵٠ soldiers and the tribe of Aslam into one column consisting of two hundred fighters, and he did the same with different groups and new contingents(٧), just as he had arranged the column of .archers in the Battle of Uhud

The Prophet (S) would at times arrange the army based on 'new battle equipment'(٨), this is why the arrangement of the army in the Conquest of Makkah was very different from the arrangement of the army in the Battle of Hunayn. He (S) would bring together various distinct qualities and talents during the formation of each contingent in order to make them able to fight independently(٩); like the groups of .four who entered Makkah

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The issue of economizing on forces is something that is given importance and taken -١ (.into consideration even today (Tr

Wāqidi ١:٢٢٠, ٢:٨٠٠ onwards; Dhahabi ١:٢۶٧ -٢

۳- Ibn Hishām ۴:۸۵; Ibn Sa’d ۱:۴۴, ۷۷, ۱۰۹; Tabari ۳:۹; Yāqut Himyari ۲:۴۸۷; Ibn Sayyid al-Nās ۲:۱۹۳

۴- Zuhri: ۷۶, ۸۴; Wāqidi ۱:۱۹۹, ۲:۴۴۰, ۶۳۳; Ibn Hishām ۳:۶۴, ۲۲۴, ۳۴۲; Ibn Sa’d ۲:۲۵, ۴۷, ۷۷; Ibn Khayyāt ۱:۲۹; Kalā’i ۱:۱۰۴, ۱۱۴, ۱۳۰

۵- Wāqidi ۲:۸۰۰, ۸۱۲, ۸۱۹; Ibn Hishām ۴:۴۲

۶- Wāqidi ۲:۸۰۰ onwards; Ibn Hishām ۴:۴۲

۷- Ibn Hishām ۳:۹۶ onwards; Tabari ۲:۵۰۷; Ibn Hazm: ۱۶۰; Kalā’i ۱:۱۰۲

۸- Wāqidi ۳:۸۹۵ onwards; Ibn Sa’d ۲:۱۰۸; Suhayli ۴:۹۶

۹- Wāqidi ۲:۸۰۲; Ibn Hishām ۴:۹۴; Ibn Sa’d ۲:۹۸; Ibn Hazm: ۲۳۱

The Prophet organized the troops in pyramidal forms in a single group and in groups of two, three and four depending on the number of tribes.

The single pyramidal contingent was led by Abu Wāqid al-Laythi and was made up from the tribes of Kanānah, Bani Hamzah, Bani Layth and Sa'd bin Bakr. The group of twos were made up of troops from the tribe of Ashja' and the groups of three consisted of members from the tribe of Muzaynah while the groups of four were from the tribe of Juhaynah. This formation made it easier to attain the best speed and movement during battle(١). In the present day and age also, armed forces are organized into pyramidal groups of three and four(٢).

The organization for battle was different from the arrangement of troops who were marched in front of Abu Sufyān before the Conquest of Makkah. The Holy Prophet (S) would try to give the command of an entire column to the leader of the tribe whose troops were present in that column(٣). Whenever the numbers of the tribe did not match with the column, he would include other groups in it and would select a commander from a tribe that was present in that column(۴).

٢. The Administrative Council

The Administrative Council was a body whose responsibility was to advise the supreme commander about all affairs related to the military. This council consisted of military commanders from the Muhājirs, the Ansārs and other tribes(۵). The Holy Prophet (S) always consulted with this council about issues

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١- Wāqidi ٢:٨٠٠, ٨١٢

٢- Majmu'ah al-Ta'leef fi Akadimiyya Farunzi al-'Askariyya – al-Takteek: ۴۶۴

٣- Wāqidi ٢:٨٠٠, ٨١٢ onwards

۴- Wāqidi ٢:٨٢٠; Ibn Hishām ۴:۴١

۵- Zuhri: ۵٠; Wāqidi ٢:۶۴٣; Ibn Hishām ٢:٢۶۶, ٢٧٢; Qurtubi ٢:١۴٩٣; Ibn Katheer ٣:٢۶٢, ٢۶٧

related to war and he would take the opinion of its members about the following :matters

a) Declaring war on the enemy

(b) Benefitting from the participation of the Ansār (in battle

(c) Centralization of the troops like in the Battle of Badr(۱

(d) Remaining in Madina or coming out to face the Quraysh in the Battle of Uhud(۲

e) Digging the ditch in the Battle of Ahzāb

(f) Creating a peace treaty with the Ghatfān for one third of the dates of Madina(۳

(g) Whether to make peace or war in the expedition of Hudaybiyya(۴

(h) The fixity and change of command in the Battle of Khaybar(۵

i) Whether to remain steadfast or move and launch an attack on the Roman empire

(j) Return to Madina(۶

k) The battle between the Roman army and the troops of Zayd bin Hāritha where, when consulted, most of the commanders, and especially ‘Abdullah bin Rawāhah, the (deputy commander, gave the opinion that they should fight against the Romans(۷

After studying the progress of the various battles it must be said that the situation would be different from place to place and in different military zones, and the study and deliberation about this issue can be considered clear evidence of the aptitude and

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۱- Wāqidi ۱:۵۳; Ibn Hishām ۲:۲۷۲; Ibn Sa’d ۲:۹; Tabari ۲:۴۴۰; Ibn ‘Abd al-Barr ۱:۳۱۶

۲- Wāqidi ۱:۲۰۹ onwards; Ibn Hishām ۳:۶۷; Ibn Sa’d ۲:۲۶; Tabari ۲:۵۰۳

۳- Wāqidi ۲:۴۴۵, ۴۷۸; Ibn Hishām ۳:۲۳۴; Ibn Sa’d ۲:۴۷, ۵۳; Tabari ۲:۵۶۶, ۵۷۳; Ibn ‘Abd al-Barr ۲:۵۹۴, ۶۰۱, ۶۳۴; Ibn al-Atheer ۲:۲۸۳

۴- Wāqidi ۲:۵۸۰; Tirmidhi (al-Jihād ۳۴)

۵- Wāqidi ۲:۶۴۴

۶- Wāqidi ۳:۱۰۱۹

۷- Wāqidi ۲:۷۶۰; Ibn Hishām ۴:۱۷; Ibn Sa’d ۲:۹۳; Tabari ۳:۳۷; Ibn Sayyid al-Nās ۲:۱۵۴; Ibn al-Qayyim ۲:۳۷۵

.(soundness of opinion of the Holy Prophet (S) in these matters(١)

In this council, the Prophet (S) had one vote just like the other members and he would listen carefully to the opinions and views of the other members. For the Battle of Uhud(٢), due to the fact that the majority had given the opinion that they should come out of Madina, even though he himself thought it would be more prudent to remain in the city, he supported the view of the council(٣). This was the beginning of .'democracy', something that most of the countries in today's world are calling for

The Holy Prophet (S) would refrain from imposing his opinions and insisting on his views(۴). Therefore, he would respect the commanders and sit with them and take their advice on various issues, just as he accepted the advice of Habāb bin Mundhir, Salmān al-Fārsi, Sa'd bin Mu'ādh, Sa'd bin 'Ubādah and 'Umar bin Khattāb in different situations in battle(۵). He would always show tolerance and leniency to those who offered advice and would respect their views. He would never accuse them of being .ignorant

With his kind words and clear statements(۶), he would assist them to remain free of pretence and flattery(٧) and to acquire good characters and remain truthful(٨). In the end, after listening to the advice, he would issue his orders. Because he was determined to carry out the decision of the council(٩), nobody would dare to oppose the orders he gave(١٠). Members of the council were attributed with

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١- Zuhri: ۵٠; Wāqidi ٢:۵٨٠, ۶۴٣, ٣:١٠١٩; Tabari ٣:٣٧; Ibn Sayyid al-Nās ٢:١۵۴; Ibn al-Qayyim ٢:٣٧۵

٢- Wāqidi ١:٢٠٩; Ibn Hishām ٣:۶٧; Ibn Sa'd ٢:٢۶; Tabari ٢:۵٠٣; Ibn Sayyid al-Nās ٢:۴

٣- Ibn Hishām ٢:۶٧; Ibn Sa'd ٢:٢۶; Ibn al-Atheer ٢:١۵٠; The youth were enthusiastic about leaving Madina and they felt that if they remained behind and fought defensively, the enemy would become bolder and would take them as cowards. For this reason they insisted that the army go out of Madina, and the Prophet (S) agreed to this even though it was against his own opinion. In the end, the Muslims suffered a

(.defeat in this battle. (Tr

Ibn Hanbal ۲:۲۳۱; Muslim (al-Jannah ۶۴); Ibn Mājah (al-At'imah ۶, ۳۰); Abu Dāwud -۴ ((al-At'imah ۱۷); Tirmidhi (al-Jumu'ah ۴۳); al-Nasā'i (al-Istisqā' ۳

(Dārimi (al-Muqaddima ۳۴); Ibn Mājah (al-Fitan ۷۱); Abu Dāwud (al-Malāhim ۱۷ -۵

Ibn 'Abd al-Barr ۱:۳۱۶; ۲:۵۹۴, ۶۳۴; Ibn al-Atheer ۱:۳۶۴, ۲:۲۸۳, ۳۳۸ -۶

Ibn Hanbal ۵:۲۳۰; Dārimi (al-Ru'yā ۱۳); Bukhāri (al-Munāfiqun ۱۰); Abu Dāwud (al- -۷ (Aqdhiya ۱۱); Tirmidhi (al-Ahkām ۳); al-Nasā'i (al-Hajj ۴۹

Bukhāri (al-Jihād ۱۹۵); Muslim (al-Fadhā'il ۱۴۰, al-Salāh ۱۷۸); Abu Dāwud (al-Sunnah -۸ (۱۲) al-Nasā'i (al-Qudhāt ۱۱

(Dārimi (al-Ru'yā ۱۳); Bukhāri (al-I'tisām ۲۸); Abu Dāwud (al-Jihād ۳۷ -۹

(Q۳۳:۳۶; Wāqidi ۱:۵۳ onwards; Nasā'i (al-Ashriba ۳۶ -۱۰

higher intelligence, prudent judgment and a greater awareness and understanding of military affairs, and were deemed trustworthy and reliable by the supreme commander(١).

One of the most important results of forming an administrative council was that the experience of war which was the cause of the Muslim army's victory were revealed, the morals and characters of the participants were improved and strong bonds of friendship between them were formed. At the same time the full responsibility and accountability fell on their shoulders(٢) and any matter that was put before the administrative council was discussed and debated by its members, the pros and cons were highlighted(٣) and an appropriate conclusion was drawn(۴).

The Holy Prophet (S) would request the views of the council in matters such as warfare(۵), selecting a representative(۶) and deputy(٧) and other matters, and he would stress on the important role played by its members in leadership, because if they were suitable then the commander would also be good(٨) otherwise the leadership will be corrupted and they will lead the commander to destruction and will act as hindrances and impediments in his path. The commanders who came after the passing away of the Holy Prophet (S) would also seek advice from the trustworthy leaders of the army(٩). 'Umar bin al-Khattāb gave more importance to this than anyone else(١٠), to such an extent that he would also listen to the advice of children.

٣. The Department Of Doctrinal Guidance

This department was responsible for 'the spiritual and doctrinal development of the troops, its preservation and strengthening and at

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١- Q٣:١۵٩; Ibn Hanbal ١:٣٠, ٣:١٠۵, ۴:١٠; Bukhāri: ٧٩; Abu Dāwud (a;-Adab ٨٨); Harawi: ٧٣

٢- Ibn Hanbal ٣:٧٢٩; Bukhāri (al-Hudud ٧١, al-Muhāribun ١۶); Abu Dāwud (al-Adab ١١۴); al-Nasā'i (al-Jihād ۶)

٣- Wāqidi ١:۵٣, ٢٠٩, ٢:۴۴۵, ۴٧٨, ٧۶٠; Ibn Hishām ٢:٢٧٢, ٣:۶٧, ۴:١٧; Abu Dāwud (al-Buyu' ۵); Harawi: ٧۴

۴- Ibn Sa’d ۲:۹, ۲۶, ۴۷, ۵۳, ۹۳; Tabari ۲:۴۴۰, ۵۰۳, ۵۶۶, ۳:۳۷; Ibn ‘Abd Rabbih ۱:۶۳ onwards; Harawi: ۷۴

۵- Wāqidi ۱:۵۳; Ibn Hishām ۳:۲۳۴; Ibn Sa’d ۲:۲۶; Tabari ۲:۵۶۶, ۵۷۳

۶- Q۴۲:۳۸; Ibn Hanbal ۱:۴۸; Muslim (al-Masājid ۷۸); Abu Dāwud (al-Adab ۱۱۴); Tirmidhi (al-Fitan ۷۸)

۷- Muslim (al-Imārah ۲۲); Bukhāri (al-‘Ilm ۲); Tirmidhi (al-Manāqib ۳۷)

۸- Bukhāri (al-Ahkām ۴۲, al-I’tisām ۲۸); Nasā’i (al-Bay’ah ۳۲); Ibn ‘Abd Rabbih ۱:۳۲ onwards

۹- Ibn Hanbal ۵:۲۷۴; Bukhāri (al-I’tisām ۲۸); Abu Dāwud (al-Adab ۱۱۴); Tirmidhi (al-Zuhd ۳۹, al-Adab ۵۷)

۱۰- ‘Umar ibn al-Khattāb would constantly seek advice from the close companions of the Holy Prophet (S) like ‘Ali ibn Abi Tālib (‘a). In more than one occasion, the Muslim army achieved victory because of this advice. (Tr.)

the same time, for weakening the morale of the enemy and destroying it', and was divided into various sections, each carrying out specific functions that were different from state to state, but overall it had a common spiritual goal that it tries to fulfill(۱).

The Prophet (S) would continuously strengthen the morale of the army(۲) using various means, the most important of which included: training and continuous guidance of the troops(۳), putting the supreme commander (i.e. himself) at the same level as the soldiers(۴), sharing in their sorrows(۵) and happiness(۶), defending the soldiers, steadfastness in battles(۷), [fair] distribution of war booty(۸), upgrading the weapons and equipment used by the troops in battle(۹), caring for the families of those who were martyred(۱۰), carrying out training for different battle strategies(۱۱) so as to break down the wall of fear among the troops, and bringing them face to face with the different battle scenarios(۱۲).

The Holy Prophet (S) also used various techniques to maintain this spirit, the most important among which were: expulsion of weak soldiers and those who have been defeated [spiritually] from among the troops(۱۳), wiping out false rumours(۱۴), hiding information that could weaken the spirit and resolve of the people(۱۵), habituating the forces to adherence to strict discipline at all times(۱۶) and creating a bond of mutual trust and friendship between the commander and his troops(۱۷).

An example of the strength in spirit was the presence and participation of some fighters in the army to face the enemy without any weapons whatsoever(۱۸), some

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۱- Q۸:۶۵; Bukhāri (al-Jihād ۱۱۰); Nasā'i (al-Jihād ۳۰)

۲- - Q۴:۸۴; Bukhāri (al-Maghāzi ۱۷); Muslim (al-Imārah ۱۱۷); Nasā'I (al-Zakāh ۸۵; al-Buyu' ۹۸)

۳- Q۶:۱۹, Q۱۷:۱۰۶, Q۱۸:۵۴, Q۷۳:۲۰, Q۹۶:۱; Wāqidi ۱:۳۴۷, ۳:۱۰۵۷; Ibn Hishām ۳:۱۷۸; Ibn Sa'd ۲:۳۶, ۳۹

۴- Examples of this was when the committee was discussing whether to leave Madina in the Battle of Uhud and during the digging of the trench in the Battle of Khandaq

((see: Ibn Hishām ۲:۲۲۶

Dārimi (al-Jihād ۱۸); Abu Dāwud (al-Jihād ۲۵); Tirmidhi (Fadhā'il al-Jihād ۱۳); Nasā'i -۵
((al-Qisāmah ۱۸

(Bukhāri (al-Nikāh ۷۱, ۷۲); Muslim (al-Nikāh ۹۸, ۱۰۱, al-'Eid ۱۹); Nasā'i (al-'Eidān ۳۶ -۶

(Bukhāri (al-Jihād ۸۲); Muslim ۳:۱۴۰۱, ۸۰۲; Tirmidhi (al-Jihād ۱۵ -۷

Q۸:۴۱; Zuhri: ۹۳; Wāqidi ۱:۹۶, ۴۰۷, ۲:۵۳۵, ۳:۹۴۳; Ibn Sa'd ۲:۶۱, ۹۵, ۱۲۰ -۸

Wāqidi ۱:۷۸, ۳۷۷, ۲:۵۴۰, ۶۴۸; Ibn Hishām ۴:۱۲۲; Ibn Sa'd ۲:۱۷۴; Tabari ۳:۷۳ -۹

(Muslim (al-Imārah ۱۳۹); Ibn Mājah (al-Nikāh ۳۶, ۵۳); Nasā'i (al-Jihād ۴۷ -۱۰

Shaybāni ۱:۵۸; Ibn Hishām ۲:۲۴۵, ۲۷۸; Tabari ۲:۱۸۱ -۱۱

(Ibn Hishām ۳:۷۱; Ibn Sa'd ۲:۶۱; Bukhāri (al-Jihād ۸۰ -۱۲

(Dārimi (al-Siyar ۵۳); Muslim (al-Jihād ۱۵۰); Abu Dāwud (al-Jihād ۱۴۲ -۱۳

Wāqidi ۱:۳۳۸, ۲:۷۲۹, ۸۰۳; Ibn Hishām ۳:۳۰۴; Ibn Sa'd ۲:۵۶; Ibn Sayyid al-Nās ۲: ۱۶۷ -۱۴

Look at how the Prophet (S) wanted to keep the information about the breaking of -۱۵
the pact by the Bani Quraydha confidential and also told Habbāb ibn Mundhir not to let
(anyone know about the number of enemy forces in the Battle of Uhud (Wāqidi ۱:۲۰۷

(Ibn Hanbal ۵:۳۲۱; Bukhāri (al-Ahkām ۴); Nasā'i (al-Bay'ah ۵ -۱۶

(Bukhāri (al-Eimān ۸, al-Maghāzi ۵۳); Muslim (al-Eimān ۶۹); Nasā'i (al-Jihād ۱۴ -۱۷

Wāqidi ۱:۲۵۸; Ibn Hishām ۲:۲۸۰, ۳:۳۹; Ibn Sayyid al-Nās ۱:۲۵۷ -۱۸

would come to fight despite being young in age(۱), and another group would be ready to face hoards of enemy soldiers despite their few numbers(۲). Others would pull their horses behind them and would continue doing so throughout the battle(۳). Yet others would make it their mission to assassinate those who had said or done anything against the supreme commander and who had ill will against the Islāmic revolution(۴).

He (S) would instill faith and belief in the Muslim army in such a way that their spirit would never wane and would provide them the energy and strength to carry out all the missions that required self-sacrifice and struggle(۵). The distinguishing feature that impelled the soldiers to strong spirituality(۶) was the hope in the life hereafter and [the fact that] they were faced with two options which both led to success, either victory with honor or martyrdom and entrance into everlasting bliss(۷). In this way, the father and son would keep their relationship aside and would strive to surpass one another in the hope of paradise(۸).

In the Battle of Uhud, despite the rumour that the Prophet (S) had been killed, they continued to fight bravely. And this bravery was a testament to their strong faith and conviction(۹). Some of the forces would [try to] outdo each other in fighting for the supreme commander and would even kill their own relatives in defense of their faith(۱۰). Khubayb bin. 'Uday when forced to return to his previous faith preferred death(۱۱). Therefore the spirit

p: ۱۱۵

۱- Wāqidi ۱:۲۱, ۸۸; Ibn Hishām ۳:۷۰; Tabari ۲:۵۰۵; Ibn Sayyid al-Nās ۲:۶

۲- Wāqidi ۱:۱۵۲, ۲:۴۵۷, ۷۵۵; Ibn Hishām ۳:۲۳۱; Ibn Sa'd ۲:۴۷; Tabari ۲:۴۳۱

۳- Ibn Hishām ۴:۱۹-۲۱; Tabari ۳:۳۷; Ibn Qayyim ۲:۳۷۵

۴- Wāqidi ۱:۱۷۳, ۱۸۴, ۳۹۱; Ibn Hishām ۳:۵۴, ۲۸۷; Ibn Sa'd ۲:۲۱; Ibn Hazm: ۱۸۴, ۱۹۸

۵- Q۸:۶۵, Q۹:۱۹, ۲۰, ۴۱, ۸۹; Bukhāri (al-Maghāzi ۵۳, al-Jihād ۱۱۰); Tirmidhi (al-Eimān ۸, Fadhā'il al-Jihād ۲۲); Nasā'i (al-Jihād ۱۸)

۶- Q۲:۱۵۴, Q۳:۱۶۹, Q۴:۷۳; Bukhāri (Fadhā'il al-Sahābah ۵); Nasā'i (al-Jihād ۱۹, al-Bay'ah ۳۷)

۷- Q۹:۵۲; Ibn Hanbal ۳:۴۸۳; Nasā'i (al-Jihād ۱۹, al-Buyu' ۹۸)

Wāqidi ۱:۲۱۲ -۸

Ibn Is'hāq: ۳۰۹; Wāqidi ۱:۲۰۸; Ibn Hishām ۳:۸۸; Tabari: ۵۱۷; Ibn 'Abd al-Barr ۱:۱۰۸; Ibn -۹ Sayyid al-Nās ۲:۱۲; the brother of Anas bin Mālik would cry out: life after the death of (.the Holy Prophet (S) has no value for us (Tr

Wāqidi ۱:۶۹, ۱۱۲, ۲۵۷; Ibn Hishām ۳:۳۰۵; Ibn Sa'd ۲:۱۰, ۴۶ -۱۰

Wāqidi ۱:۳۶۰; Ibn Hishām ۳:۱۸۵; Tabari ۲:۵۴۱; Ibn 'Abd al-Barr ۲:۴۴۰; Khubayb was -۱۱ one of the teachers of the Qur'ān who was martyred in the tragedy of 'al-Rajee'. The polytheists tried to force him to turn away from Islām before killing him when they (.were unable to do so (Tr

in the Muslim army was aimed at protecting the faith and it was one of the most .important goals of the Prophet (S) to strengthen this very spirit

The supreme commander would also, on the other side try to weaken the spirit and resolve of the enemy, causing them to waver, and instill fear and terror in their hearts(۱) to such an extent that they were not capable of coming out to fight against him. The most important ways in which he accomplished this included: displaying their strength and might(۲), using intelligence agents, taking precaution in employing counter-intelligence measures(۳) and scrutinizing them(۴), arresting enemy spies(۵), carrying out attacks using offensive strategies(۶) especially in the battles of Bani Quraydha and Khaybar and some of the Sariya missions like the Sariya of Muhammad bin Maslamah against the Bani Bakr, and that of ‘Amr bin ‘Aās against the Qudhā’ah, all of which were missions in which swift attacks were used. This was similarly the case, the attacks against the tribe of Bani Mahārib and Bani Tha’labah in the Battle of .’Shāt al-Ruqā

Another way was by propagation of the renown and reputation of the leadership and bravery of Muslim army(۷), especially in the battle against the Bani Nadhir which was the cause of the Jews destroying their homes and strongholds by their own hands. In the battle against the Bani Lihyān, when the enemy heard that the Holy Prophet (S) had set out [with his army] to wage war against them, they fled, as did

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Zuhri: ۷۹; Wāqidi ۲:۳۵۳, ۵۶۳, ۷۲۹; Ibn Hishām ۳:۲۹۲; Tabari ۲:۵۵۴ -۱

Ibn Hishām ۴:۱۳; Ibn Hanbal ۱:۲۲۹; Tirmidhi (al-Hajj ۳۰); Nasā’i (al-Manāsik ۸۴); in -۲ today’s terminology this is known as ‘psychological warfare’ and it is carried out to (.weaken the spirits of the enemy’s army (Tr

Wāqidi ۱:۲۰۳, ۳۳۸; Ibn ‘Abd al-Barr ۳:۱۴۷۳ -۳

Wāqidi ۱:۹۹; Ibn Sa’d ۲:۷۰; Ibn ‘Abd al-Barr ۴:۱۴۷۳ -۴

(Wāqidi ۱:۴۰۴, ۲:۵۵۰, ۶۴۰, ۸۰۲; Abu Dāwud (al-Jihād: Ba’th al-‘Uyun ۸۴ -۵

Wāqidi ۱:۳۹۵, ۲:۴۹۶, ۶۳۳; Ibn Hishām ۳:۲۴۴, ۳۴۲; Ibn Sa’d ۲:۵۳, ۷۷; Tabari ۲:۵۵۶; Ibn -۶ Sayyid al-Nās ۲:۳۹, ۱۰۵ onwards

٧- Wāqidi: ٥٣٥; Ibn Hishām ٣:٢٩٢; Ibn Sa'd ٢:٥٦; Ibn Sayyid al-Nās ٢:١٠٩

the Banu Sa'd when they got the information that 'Ali bin Abi Tālib ('a) had started marching towards them. Similarly, being quick in defense and repulsion of any incursion by enemy forces(١), especially in the Battle of Badr al-Kubrā and al-Ghābah, .was another of the Prophet's tactics for weakening the resolve of the enemy

The Holy Prophet (S) would awaken and enliven the spirit of the troops before the commencement of battle in order to attain the highest level of commitment and zeal(٢) and would always try to preserve this throughout the war while removing anything that could cause a weakening in their spirits(٣). Whenever the soldiers started feeling disheartened, the Prophet (S) would strive to lift their spirits. This can be seen in the Battle of Ahzāb when the Bani Quraydha broke their covenant with the Muslims, where after the siege was taking its toll, he utilized clever trickery to cause disharmony in the ranks of the enemy's army thereby lifting the spirits of his own .(troops(۴

The spirit and zeal of the Muslim fighters would increase and decrease in accordance with the varying situations in every battle, but on the whole, the Muslim army would be in high spirits until the final stages of the battles, and in order to achieve victory, they would remain steadfast and ready to attack(۵), even in situations where they had faced shocking events, the army would come out with their heads held high and would carry through till the end. The Battles of Uhud

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١- Wāqidi ١:١٢, ٢:۵٣٧; Ibn Hishām ٢:٣١۵, ٣:٢٩٣; Ibn Asad ٢:١, ۵٨; Tabari ٢:۶٠١; Kalā'i ١:١٢٣

٢- Ibn Hanbal ۴:٣۵۴; Bukhāri (al-Jihād ١١٠); Abu Dāwud (al-Jihād ٢۴)

٣- Shaybāni ١:١١٨; Wāqidi ١:٢٠٧; Tabari ٣:٧۵; Kalā'i ١:١۴۴

۴- Zuhri: ٧٩; Muslim ٣:١٣۶١

۵- Zuhri: ٧٩; Wāqidi ١:٣٣٧ onwards and ٢:۴۴٠; Ibn Hishām ٣:١٢٩ onwards; Ibn Sa'd ٢:٣۶, ۴٧; Tabari ٣:٢٩, ۵۶۵; Kala'i ١:١٠۴, ١١۴; Watt: ۵٧

and Khandaq were two examples of this, because the Prophet (S) lifted the spirits of the army after the Battle of Uhud by initiating the Battle of Hamrā al-Asad and during the Battle of Khandaq by causing disharmony and division in the ranks of the enemy. .As a result, the confederates lost the victory and had to turn back humiliated

The Department of Intelligence And Security

The Intelligence Department

point

The department of Intelligence is a department which is responsible for acquiring and collecting all the information in matters pertaining to the enemy. This information especially covers: intention [of war], amassing [of forces], land where the enemy will fight, a detailed study of the acquired information and ensuring its accuracy – and .(different methods and tools of intelligence were employed to this end(١

The Holy Prophet (S) would, more than anything else before the battle, try to acquire intelligence [about the enemy] because gaining intelligence and complete information about the enemy was a requirement for the issuance of appropriate orders and commands. In order to get intelligence about the Quraysh, he (S) send numerous Sariya missions(٢) to different places(٣). These missions were charged with acquiring information about the number of enemy tribes(۴), and also [in preparation for the battles with non-Arabs] the Roman forces(۵). The forces who were sent kept an eye .(on the points of entry into and exit from Makkah(۶

The supreme commander made various peace pacts with some of the tribes(٧) and sought their assistance against the enemy and at the same time commissioned them to keep watch

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١ - Harawi, al-Hiyal al-Harbiyya: ٧٩; al-Mawsu'ah al-Askariyya ١:۶٢, ٧٠; Majmu'at al-Ta'leef fi Akādimiyyah Farunzi al-'Askariyyah – al-Takteek: ١٧٩

٢- Wāqidi ١:١١; Ibn Hishām ٢:۴۵; Ibn Sa'd ٢:٢; Tabari ٢:٢۵٩

۳- Wāqidi ۱:۹, ۱۹۷; Ibn Sa’d ۲:۲, ۲۳, ۳۵

۴- Wāqidi ۲:۵۳۴, ۵۵۰; Ibn Sa’d ۲:۶۱, ۸۵; Tabari ۳:۲۹; Suhayli ۴:۲۵۲; Kalā’i ۱:۱۵۸

۵- Wāqidi ۲:۵۶۰, ۷۵۵; Ibn Hishām ۳:۲۲۴; Ibn Sa’d ۲:۶۴, ۹۲; Tabari ۳:۶۳; Ibn Sayyid al-Nās ۲:۱۰۸, ۱۵۳; Ibn al-Qayyim ۲:۲۹۹

۶- Wāqidi ۱:۱۱, ۱۹۶, ۲:۸۱۵; Ibn Hishām ۳:۵۳; Ibn Sa’d ۳:۲۴; Tabari ۲:۴۹۲; Ibn Hazm: ۱۰۲

۷- Ibn Hishām ۲:۲۴۱; Ibn Sa’d ۱:۲, ۳۸, ۸۶; Tabari ۲:۴۰۸, ۳:۱۳۰-۱۴۶; Ibn Hazm: ۱۰۰; Ibn Sayyid al-Nās ۱:۲۲۴, ۲۲۶; Mu’jam Qabā’il al-‘Arab ۱:۲۱۶, ۲:۶۶۷, ۳:۱۰۶۱

over the borders of the neighboring state (i.e. Rome)(١), just as he had done in the Battle of Dumat al-Jundal when he sent 'Abd al-Rahmān ibn 'Auf to that area to gain the friendship of the Bani Kalb – a tribe that lived in on the border area – and also in .the case of the peace treaty with Akeedar and others

The Prophet (S) would send troops to the sensitive areas(٢) and would himself meet with the traders and travelers(٣) and would get information from them and from .(those who lived there(۴

Interrogating the prisoners(۵), settling intelligence gathering forces in enemy territory(۶), studying their movements and transferring them at the appropriate time, were all other methods for acquiring intelligence. The Prophet (S) would never be heedless of any means of obtaining information about the enemy, and at times he would personally undertake to find out the latest information about them(٧). The goal .of this was to achieve victory and gain accurate information

One of the examples of success in the Holy Prophet's information gathering was that he (S) would keep all the plans secret(٨) like in the case with the Sariya of 'Abdullah bin Jahash(٩) and the Conquest of Makkah and more than this, even the intelligence officers and those charged with information gathering were unaware about some of these plans(١٠). Just as in the Sariya of Abi Qatādah ibn Rabi' al-Ansāri to the 'Batn Adham' he tried as much as possible to carry out this mission in total secret(١١), so he

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Wāqidi ١:۴٠٢; Ibn Hishām ٣:٢٢۴; Ibn Sa'd ٢:۴۴; Ibn Hazm: ٢۵٣; Ibn Sayyid al-Nās ٢:١٠٨; -١ Ibn Katheer ۵:١٧

Wāqidi ١:٢١٨, ٢:۴۵٧, ۴۶١; Ibn Hishām ٢:٢۶٨; Ibn Sa'd ١:٢٠٧; Tabari ٢:۴٣۶; Kalā'i ١:١١٣; Ibn -٢ al-Katheer ۴:١٠٣

Wāqidi ١:٣٩۵, ٣:٩٩٠; also see Ibn Sa'd ٢:۴۴, ١١٩; Ibn Mandhur, Lisān al-'Arab ٧:٣۴۴ -٣

Wāqidi ٢:٨٠۵, ٨٠٨; Ibn Hishām ٢:٢۶٨; Ibn Sayyid al-Nās ١:٢٢۴ -۴

.Ibid -۵

Wāqidi ١:٢٠٣; Kalā'i ١:١٣٩; Ibn 'Abd al-Barr ٢:٨١٠ onwards -۶

٧- Wāqidi ٢:٤٤٥; Ibn Hishām ٢:٢٦٧; Ibn Hazm: ٢٢٦ onwards

٨- Wāqidi ١:١١, ١٣, ٢:٧٩٦; Ibn Hishām ٢:٢٤٥, ٤:٣٩; Ibn Sa’d ٢:٥; Kalā’i ١:٥٧; Ibn Sayyid al-Nās ١:٢٢٦; Ibn al-Katheer ٢:٢٨٢, ٢٨٣; Harawi: ٧٩

٩- Wāqidi ١:١٣-١٥; Ibn Hishām ١:٦٠٠-٦١٠

١٠- Wāqidi ٢:٧٦٩; Ibn Hishām ٣:٢٩٢; Ibn Sa’d ٢:٩٦; Ibn Sayyid al-Nās ٢:١٦١; Ibn Atheer ٤:٨١

١١- Wāqidi ١:١٣, ٢:٥٣٥, ٣:١١٢٣; Ibn Hishām ٤:١٥; Ibn Sa’d ٢:٥٦, ٦٥, ١٣٦; Harawi: ٨٩; ‘Batn’ was the word used to describe a group that was smaller than a tribe. (Tr.)

made only a few of his topmost commanders privy to the detailed planning of the mission(۱). In the Battle of Uhud, he kept the acquired information hidden from his .own uncle ‘Abbās and he did the same thing during the Conquest of Makkah

The supreme commander prepared the intelligence outfit and personnel very well(۲) and chose the most suitable people for such missions(۳) as in the Battle of Badr where he sent Talha bin ‘Abdillah and Sa’eed ibn Zayd to gather information from the trading caravan of the Quraysh; Ibn ‘Amr al-Jahni and ‘Uday bin Abi al-Za’bā’ to gather information from the heart of the enemy’s camp; ‘Ali bin Abi Tālib (‘a) and Sa’d bin Abi Waqqās to find out about the number of enemy soldiers and Habbāb ibn Mundhir to .get information about their movements and the number of reinforcements

The Prophet (S) was fully aware of all issues pertaining to the organization and strategies of the enemy, their goal, weapons, commanders and plans(۴). He obtained this detailed information by sending a Sariya mission under the command of ‘Abdullah bin Anees to assassinate Sufyān bin Khālid al-Hadhali(۵) and other leaders of the Quraysh in the Battle of Badr and also displayed them (i.e. what he had acquired from .the enemy) in front of Abu Sufyān during the Conquest of Makkah

When intelligence information was sent to the Holy Prophet (S), he would study and scrutinize it very carefully and would coordinate it with the reality of the current .(situations in the battle(۶

۱- Wāqidi ۱:۲۰۳; Ibn Hishām ۴:۳۶; Kalā’i ۱:۱۳۸; Ibn al-Katheer ۴:۸۲

۲- Ibn Hishām ۲:۲۶۸; Ibn Sa’d ۲:۳, ۲۴, ۳۵; Ibn al-Atheer ۴:۱۶; Ibn Hajar ۴:۲۲

۳- Wāqidi ۱:۱۹, ۲:۴۵۷; Ibn Hishām ۲:۲۶۸, ۳:۲۴۳; Ibn Sa’d ۱:۲۰۷

۴- Wāqidi ۱:۵۳; Ibn Hishām ۴:۶۴; Ibn Sa’d ۲:۳۶; Ibn Hanbal ۴:۳۲۵

۵- Wāqidi ۲:۵۳۲

۶- Wāqidi ۱:۲۰۷, ۲:۴۵۷, ۸۰۵; Ibn Hishām ۲:۲۶۸; Ibn Sa’d ۲:۲۵ onwards; Ibn Katheer ۴:۱۰۳

He showed this in the Battles of Badr and Uhud and also in the Battle of Ahzāb when the Bani Quraydha broke their allegiance and in the Conquest of Makkah when he gave permission to acquire information about the capabilities of the enemy, especially [about] their weapons etc.

He made a lot of effort to ensure that the intelligence division was highly active and dynamic and would always cooperate with the commander and those in charge(١). For example in the Battle of Badr and the Conquest of Makkah, he used the intelligence to acquire every minor detail including the number of those animals slaughtered [for food](٢) and when he sent secret missions, like the Sariya of Hamzah ibn 'Abd al-Muttalib, he did the exact same thing.

The Noble Prophet (S) would always give importance to acquiring information at all times, whether before, during or after battle, like in the Conquest of Makkah, and in all situations, however difficult they may be(٣), as in the Battle of Ahzāb where he ordered Hudhayfah bin al-Yamān to go and gather intelligence [about the enemy] in cold weather and harsh conditions.

The Prophet (S) insisted that intelligence gathering be done from near and without keeping a distance from the enemy(۴), like in the Battle of Uhud when he sent Anas and Munis(۵) to Dhu Hulayfah, the place where the Quraysh had encamped and ordered them to join the enemy's camp and remain with them. Then, when they arrived at Aqd, near Uhud, he sent Habbāb bin Mundhir

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١ - Kalā'i: ٨٧ onwards; Ibn Hishām ٢:٢۶٨ ۴:٣٧ onwards; Tabari ٢:۴٣۶; Wāqidi ١:١٩ onwards, ٢:٨٠٣; Ibn Sayyid al-Nās ٢:١۶٧

٢ - Kalā'i ١:١۵١; Ibn Hishām ۴:١۶٠; Wāqidi ١:١١, ١٩۴

٣ - Zuhri: ۶٣; Wāqidi ١:١٩; Ibn Hishām ٢:٢۶٨, ۴:٣٧, ۴٢; Tabari ٢:۴٣۶; Kalā'i ١:٨٧ onwards

۴ - Wāqidi ١:٢٠٧; Ibn Sa'd ٢:٢۵; Tabari ٣:٣٧٨; Jawād 'Ali, al-Mufassal fi Tārikh al-'Arab qabl al-Islām ١:۵٩٠

۵ - Wāqidi ١:٢٠۶

and in this way he would use intelligence agents to transfer intelligence and information about the enemy and order them to penetrate within the enemy ranks and at the same time he would station guards and his intelligence agents at the northern borders of the enemy.

The intelligence activities that were carried out by the Holy Prophet (S) were not only for obtaining information about the enemy, but also to negate any intelligence they may have acquired about him, and this was one of the most imperative steps he took which was most necessary and of the utmost importance(۱). He (S) would do this in the following ways:

Through 'covert operations'(۲) while marching through routes that are filled with vegetation and trees in Madina; namely al-Manqā, al-Khubayth, Dhi Qasr, al-Kutayb and Dhi Amr, that took place in the Battle of Dhi Amr (also known as Ghatfān). In the two battles of Dhi al-'Asheerah and Dumat al-Jundal the cover of darkness in the night was also benefitted from(۳). The Prophet (S) would advise the secret missions to take advantage of the darkness of night time, so they would mostly march at night, as is seen in the Sariya of Muhammad bin Maslamah against the Bani Bakr and that of Zayd ibn Hāritha against the tribe of Judhām and the mission of 'Abd al-Rahmān bin 'Auf against Dumat al-Jundal.

Speed and swiftness in movement, as was seen in the Battle of Dumat al-Jundal(۴).

Using shortcuts in order to arrive at the enemy's camp faster as in

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۱- Wāqidi ۲:۷۹۲, ۸۰۳; Ibn Atheer ۲:۲۴۱; Ibn Sayyid al-Nās ۲:۱۶۷

۲- Wāqidi ۲:۶۳۶, Ibn Sa'd ۲:۴; Suhayli ۲:۱۴۲; Hamawi, Mu'jam al-Buldān ۱:۲۵۲, ۴:۴۲۸, ۵:۲۱۵

۳- Ibn Hanbal ۵:۱۵۳; Bukhāri (al-Maghāzi ۲۸); Abu Dāwud (al-Jihād ۵۷); Wāqidi ۱:۴۰۳, ۲:۵۵۷

۴- Wāqidi ۱:۴۰۳, ۲:۵۳۶; Ibn Sa'd ۲:۶۱, ۱۱۷; Ibn Hishām ۳:۲۹۲; Ibn Sayyid al-Nās ۲:۱۰۳

the Battle of Bani Lihyān and the commanders who were sent in the Sariya of 'Akāshah bin Muhsin to fight against the Bani Asad, and (the mission of) Qutbah ibn 'Aāmir against the Khat'am.

Ordering that bells should be removed from around the necks of camels(۱) so that the forces could move unnoticed as in the example of the Battle of Muta and the Conquest of Makkah(۲).

Concealing the state of readiness and the initial mobilization of forces(۳), as was the case in the battles of Bani Saleem, Dhi Amr, Dhāt al-Ruqā' and Bani Lihyān, and the Sariya of Abi Qatāda bin Rab'i al-Ansāri towards the Batn Adham.

Using secret codes and identification(۴) as was employed in the Battle of Badr and the Sariya of Usāma bin Zayd from the commander of the group.

Instructions to ensure that no noise was to be made that could alert the enemy of the approaching army(۵), like in the Battle of Khaybar where one of the soldiers was prevented from going ahead of the army and advancing alone.

Preventing the shining of weapons during the march and not passing in front of the inhabitants of the area(۶), just as he did in the Battle of Badr, Bani Saleem and the Sariya missions of 'Abdullah bin Jahash and 'Ali ibn Abi Tālib ('a) against the Bani Sa'd.

Ordering the army to march through uninhabited areas(۷) like the desert routes which were taken by the supreme commander in the battles of Bani Saleem and Bahrān and [the Sariya of] 'Amr ibn

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۱- Ibn Hanbal ۶:۱۵۰; Ibn Katheer ۳:۲۶۱

۲- Wāqidi ۲:۷۵۵; Ibn Hishām ۴:۳۹; Kalā'i ۱:۱۳۸; Ibn Katheer ۴:۲۸۲

۳- Wāqidi ۲:۷۹۶; Ibn Sa'd ۲:۳۳, ۴۳, ۵۶; Tabari ۲:۵۵۵, ۳:۳۸; Ibn Sayyid al-Nās ۲:۱۶۱

۴- Wāqidi ۱:۷۱, ۲:۴۶۶; Ibn Hishām ۲:۲۸۷, ۳:۲۳۷; Ibn Sayyid al-Nās ۲:۲۸۲

۵- Wāqidi ۱:۵۶, ۲:۶۳۶; Ibn Katheer ۳:۲۱۶

۶- Wāqidi ۱:۱۳, ۱۹۴; Ibn Sa'd ۲:۲۱; Ibn Hazm: ۱۰۸; Ibn Sayyid al-Nās ۲:۱۰۹; Ibn Qayyim, Zād al-Ma'ād ۲:۲۹۹

۷- Wāqidi ۲:۷۷۱, ۱:۱۹۵; Ibn Sa'd ۲:۲۱

.Aās in the fight against the Bani Qudhā’ah‘

Issuing the command that secrets should be safeguarded and information about the battle-plan should be kept hidden(۱), like in the Conquest of Makkah and the Sariya missions of ‘Abdullah ibn Jahash, Abi Qatāda and others.

Diverting the enemy from the targets of attacks. This was carried out in various ways which would put the enemy in doubt and misguidance until they would assume that the Holy Prophet (S) is not marching against them(۲). This is precisely what happened in the battles of Bani Lihyān and Dumat al-Jundal and also took the inhabitants on Makkah and their leaders by surprise in the Conquest of Makkah as they were unsure if Muhammad (S) was marching towards Najd, Hawāzin or another region, therefore they were completely baffled and the matter was unclear to them.

Arresting the spies and intelligence agents of the enemy and preventing them from sending information(۳) as can be pointed out in the battles of Badr, Dumat al-Jundal and Bani al-Mustalaq. During the Conquest of Makkah, one of the spies of the Hawāzin was arrested before entry into Makkah and in the Battle of Khaybar, one of the bold spies of the enemy who had acquired a lot of intelligence was captured(۴).

The goals and objectives in terms of what the Holy Prophet (S) sought to learn about and concentrated on were:

First: Intention and Objective

He (S) would try to find out the goals and objectives of the enemy either through his intelligence agents who were always present among the

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۱- Wāqidi ۱:۱۲, ۲:۷۹۶, ۸۱۵; Ibn Sa’d ۲:۹۶; Kalā’i ۱:۱۳۸

۲- Wāqidi ۱:۴۰۳, ۲:۵۳۶, ۲:۷۹۹-۸۰۵; Ibn Hishām ۳:۲۹۲; Ibn Sa’d ۲:۴۴; Ibn Sayyid al-Nās ۲:۵۴

۳- Wāqidi ۱:۴۰۴, ۲:۶۴۰, ۸۰۸; Ibn Hishām ۳:۲۶۸; Harawi, al-Hiyal al-Harbiyya: ۷۷

۴- It should be noted that the enumeration of these points in such a manner has been undertaken by the translator for ease of understanding. In the original text the points

(.were not numbered. (Tr

enemies, like ‘Abbās ibn ‘Abd al-Muttalib(١), or by means of trickery(٢) and deception(٣). In the battles of Badr and Bani Lihyān, he kept the battle-plan, the time and the place secret and in the Battle of Khaybar, he deceived the tribe of Ghatfān in such a way that they returned back from whence they had come. In the battles of Uhud, Dhāt al-Ruqā’ and Khandaq, he learnt of the enemy’s goals by eavesdropping on the conversations of the [enemy] commanders and soldiers(۴). Sometimes information was gotten from the way the enemy conducted its exercises and the activities that is carried out openly(۵), or through allied tribes such as the Bani Dhumrah and Bani Mudlij. In the Battle of Dhāt al-Ruqā’ he got information from members of the Najd tribe and in the Battle of Tabuk he got information from the .Mudhar tribe

(Second: Assembly (of enemy troops

In this matter, the Prophet (S) would acquire his information from allied tribes(۶) or by means of his intelligence division(٧). Just like in the Battle of Uhud, he gave the responsibility to Habbāb ibn Mundhir to obtain information about the assembly and mobilization of the forces of the Quraysh. In the Battle of Khandaq, he used Zubayr ibn ‘Awām to get detailed information about the assembly of the confederates, their headquarters, the places where they were stationed and their level of intelligence(٨). In the same way he got information from the intelligence gathering groups of Habbāb ibn Mundhir in the Battle of Uhud, Buraydah ibn Haseeb in the Battle

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١- Ibn Sa’d ۴:١ onwards; Ibn ‘Abd al-Barr ٢:٨١٠; Ibn Atheer ٣:١٠٩

٢- Trickery here is not used in the negative sense, rather it means keeping the truth hidden and mentioning something else which is neither true nor false. (Tr.)

٣- Wāqidi ٢:۵٣۶, ۶۵١; Ibn Hishām ٢:٢۶٨, ٣:٢٩٢; Ibn Atheer ٢:١٨٨

۴- Ibn Hishām ٣:٢۴٣; Kalā’i ١:١١٣

۵- Wāqidi ١:٢٠٧, ٣٩۵, ٢:۴۶۴

۶- Wāqidi ١:٣٩۵, ٣:١٠١١; Ibn Hishām ٢:٢۴١; Ibn Sayyid al-Nās ١:٢٢۶

٧- Wāqidi ١:٢٠٧; ٢:۴۵٧

Wāqidi ١:٢٠٧; Ibn Sa'd ٢:٤٥ -٨

.of Bani al-Mustalaq and Busr ibn Sufyān in the Battle of Hudaybiyya

Third: Terrain and the points of advancement

The Holy Prophet (S) would use the following ways to gain complete and detailed :information

Through the vanguard of the army(۱) like the action taken by the front-line of the contingent of ‘Abbād ibn Basheer in the Battle of Khaybar and of Khālid bin Walid in the Battle of Hunayn and others.

By using guides(۲) like the employment of Jabbār the guide in the Battle of Dhi Amr, Abi Khuthaymah al-Hārithi in the Battle of Uhud, Madhkur from the tribe of Bani Udhrah in the Battle of Dumat al-Jundal and Haseel bin Mudhirah in the Battle of Hudaybiyya.

The supreme commander would instruct the commanders to make use of guides, especially on routes and in areas that were not well known to them and also in routes that were outside the regular paths; or to use the prisoners(۳) who had valuable information as was done in the battles of Dumat al-Jundal, Bani al-Mustalaq, Khaybar etc. and in the various Sariya missions.

From the inhabitants of the area(۴). They would send people to them and by asking them questions, they would establish the movement patterns of the enemy and other issues, as was carried out in the battles of Badr and Khaybar. In the Battle of Tabuk too, they benefitted from the intelligence that the tribes who lived near the area where the enemy was marching had to share.

By sending patrols to far off areas to gather information(۵).

Fourth: Identifying the area of operations

The supreme commander would complete his ‘identification’

١- Zuhri: ٩٢; Wāqidi ٢:٦٤٠, ٣:٩٩٦, ١١٢٣; Ibn Sa’d ٢:٦٩, ١٠٩

٢- Wāqidi ١:١٩٤, ٢١٨, ٤٠٤, ٢:٦٣٩, ٣:١١١٧

٣- (Wāqidi ١:٤٠٤-٤٠٦, ٥٥٠, ٦٤٠; Abu Dāwud (al-Jihād ٨٤

٤- Wāqidi ٢:٦٦٦, ٣:١٠١١; Ibn Hishām ٢: ٢٦٨

٥- Wāqidi ١:١٩; Ibn Sa’d ٢:٢٥

using various intelligence apparatuses(۱) and would also personally get involved in this(۲) like in the battles of Badr, Uhud, Khaybar and Khandaq. The most important ways that the Holy Prophet (S) used to obtain this information was using watchmen and eavesdroppers.

۱. Watchmen: The lookout would be appointed in the intelligence gathering missions(۳). During this, they would keep watch over the enemy's movements inside and outside the points of interest(۴) as well as possible areas in two tactical and strategic levels. Some of the sentries(۵) or watchmen would keep an eye on the routes taken by the enemy's caravans(۶), just as was the case when one of the troops was posted at Nakhbār in order to keep an eye over the activities and movements of the enemy, or in the Sariya of Zayd bin Häritha where they performed the duty of a lookout when he was encamped at 'Ayyis(۷). These forces would stand in a place from where they could carry out their duties as watchmen and spies in an effective manner(۸).

In every situation, one sentry or spy was posted in a secret location, hidden from the eyes of the enemy(۹) and would take advantage of his senses of sight and hearing(۱۰). No amount of hardship, tribulation or affliction would prevent him from carrying out his duties(۱۱). Anees ibn Abi Murthad al-Ghanawi who was the sentry appointed in the Battle of Hunayn, remained steadfast despite all the hardships that he had to face. He also remained

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۱- Ibn Hishām ۲:۲۷۱, ۳:۶۹; Ibn Sa'd ۲:۹; Tabari ۳:۹

۲- Wāqidi ۲:۴۴۵; Ibn Hishām ۲:۲۷۱; Tabari ۲:۵۰۷; Kalā'i ۱:۳۰; Ibn Sayyid al-Nās ۲:۱۳۱

۳- Ibn Sa'd ۲:۲, ۵۶, ۶۳, ۸۵, ۹۵; Ibn Sayyid al-Nās ۱:۲۲۴, ۲:۱۰۳-۱۱۲, ۱۴۵

۴- Wāqidi ۱:۱۱, ۱۹۵, ۴۴۳; Ibn Sa'd ۲:۶۳; Ibn Sayyid al-Nās ۲:۱۰۶

۵- Wāqidi ۱:۲۱۷, ۲:۶۰۲

۶- Wāqidi ۱:۱۹ onward; Ibn Sa'd ۲:۶۳; Ibn Sayyid al-Nās ۲:۱۰۶

۷- Wāqidi ۲:۵۶۴, ۳:۸۹۴; Ibn Hishām ۴:۲۶۵; Ibn Sa'd ۲:۶۵; Ibn Sayyid al-Nās ۲:۱۱۰

۸- Wāqidi ۱:۲۱۷, ۳:۸۹۴; Ibn Hishām ۲:۲۶۵; Ibn Sa'd ۱:۶۳; Ibn Katheer ۴:۲۲۲

٩- Wāqidi ٢:٧٥٠, ٣:٨٩٤; Jawād ‘Ali ٥:٤٣٦

١٠- Ibn ‘Abd al-Barr ٢:٧۶۴; Ibn Atheer ٣:٩

١١- Wāqidi ٣:٧٥١, ٨٩۴; Ibn Sa’d ٢:٩٠; Ibn Sayyid al-Nās ٢:١٥٠

firm in the Sariya of Ghālib ibn ‘Abdullah al-Laythi despite having been shot and injured by an arrow.

۲. Eavesdroppers: This was a method that the Holy Prophet (S) used during the night or in situations where visibility was low or when the weather was bad. In such cases, the intelligence agents and eavesdroppers would move in complete secret until they arrived at the enemy's camp. They would eavesdrop on their conversations and then return and inform the Muslim army of what they had heard(۱). This is exactly what one of the members of a Sariya mission did for the Bani al-Maluh. Hudhayfa ibn al-Yamān also used eavesdropping against Abu Sufyān, the commander of the army of confederates.

What can be seen is that the responsibility of information gathering and eavesdropping needed to be given to men who had certain attributes and qualities, from bodily strength and courage to freedom from certain sicknesses such as coughing, being hard of hearing etc. that could prevent in their successfully carrying out the missions(۲).

The types of information that the Prophet (S) sought to obtain were:

۱. General information, for which he would employ normal troops to gather the information such as the vanguard(۳), patrols(۴), guides(۵), locals(۶) etc.

۲. Urgent information, for which the special military patrols would be brought in(۷). Just as in the battles of Badr, Dumat al-Jundal, Bani al-Mustalaq and the Conquest of Makkah, and the Sariya of ‘Akashah ibn

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۱- Wāqidi ۲:۷۵۰; Ibn Hishām ۳:۲۴۳; Ibn Sa'd ۲:۸۹; Tabari ۳:۲۷; Kalā'i ۱:۱۱۳

۲- Ibn ‘Abd al-Barr ۱:۱۱۳, ۳۳۴; Ibn Atheer ۱:۳۹۰

۳- Wāqidi ۱:۱۹, ۲۰۷; Ibn Sa'd ۲:۲۵, ۴۵

۴- Wāqidi ۲:۱۹۴, ۲۱۸, ۴۰۴, ۲:۶۳۹, ۳:۱۱۱۷

۵- Wāqidi ۲:۶۶۶, ۳:۱۰۱۱; Ibn Hishām ۲:۲۶۸

۶- Ibn Sa’d ۲:۴۴, ۶۲; Ibn Hishām ۲:۲۶۸; Wāqidi ۲:۴۰۶, ۵۵۰, ۸۰۵

۷- Ibn Sa’d ۲:۲۵; Wāqidi ۱:۲۰۳

.Muhsin against the Bani Asad, that of Zayd bin Hāritha and other similar missions

Sometimes this action would be carried out by those who were behind enemy lines as in the Battle of Uhud. The commander would turn to this when he did not have enough information about the enemy(۱), so he would capture some prisoners and would .(obtain the information from them(۲

Reconnaissance would be carried out according to the different stages, meaning the Prophet (S) would conduct reconnaissance at the tactical level to make preparations for battle and during battle(۳) when the field of operation for the intelligence agents was limited to the front lines of the enemy, however reconnaissance at the strategic level was carried out by his forces deep within the enemy territory and among the .enemies

Additionally, in order to protect the troops during movement and encampment, he would post his intelligence patrols for reconnaissance in front and on the sides of the army(۴), as he had done when marching from Madina to Badr and from Madina .towards Uhud and from Makkah towards the valley of Hunayn

In the same way, he (S) would carry out reconnaissance of the territories and areas where the troops could camp with relative ease and their surrounding areas(۵), like in the battles of Badr, Uhud and Khaybar and would select those people to keep watch whose duties among other things, was to prevent the enemy from finding out their numbers, to protect their base from the approaching enemy, protecting the commander and the

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۱- Wāqidi ۱:۴۰۴, ۲:۵۵۰, ۸۰۵; Ibn Hishām ۲:۲۶۸

۲- Wāqidi ۱:۱۹, ۱۹۴, ۴۰۴, ۲:۶۴۰, ۳:۹۹۶, ۱۱۲۳; Ibn Sa’d ۲:۲۵, ۴۵, ۶۹, ۱۰۹

۳- Wāqidi ۱:۲۰۴ onwards; Ibn Sa’d ۲:۲۵ onwards

۴- Zuhri: ۹۲; Ibn Sa’d ۲:۶۱, ۱۰۹; Ibn Hazm: ۱۰۸, ۱۰۹

۵- Ibn Hishām ۲:۲۷۱ onwards, ۳:۶۹; Ibn Sa’d ۲:۹; Tabari ۳:۹; Kalā’i ۱:۱۳۰; Ibn Sayyid al-Nās ۲:۲۳۲

troops from being taken by surprise and giving warning about the nearing enemy while at the same time not giving any opportunity to enemy spies and saboteurs(١).

This guarding and protection was either stationary(٢), which would protect in sensitive and dangerous areas, or mobile(٣), which would offer protection in some areas that were considered to be of special importance militarily and during battle; and normally the former type would require fewer numbers of troops.

Operations Personnel

point

Operations personnel were all the units responsible for planning, command, training, upgrading weapons, equipment and war strategies and all matters related to these. We shall now proceed to give details about each one of these:

First: Department of Operations

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The Department of Operations was a division that was responsible for planning, military command and securing backup from the military and administrative standpoint(۴).

a) Orders of operations: Before or during battle, the Holy Prophet (who was also the supreme commander) issued orders to the army either verbally or in writing(۵), as he had done with 'Abdullah ibn Jahash and Abi Salamah ibn 'Abd al-Asad al-Makhzumi when sending them to the tribes of Bani Asad, or to the commander of the groups during the Battle of Hunayn and during their entry into Makkah.

These orders included the following:

١. Objective(۶): In all the orders of all the battles and military missions, the objective was specified.

٢. The necessary measures to be taken during war(٧): as in the Battle of Badr, digging

the trench in the Battle of Ahzāb, or

۱- Wāqidi ۱:۲۱۷, ۲:۶۰۲

۲- Wāqidi ۲:۴۶۲, ۷۳۴; Ibn Sa'd ۲:۴۸; Tabari ۲:۵۶۸; Suhayli ۳:۲۷۰

۳- Wāqidi ۲:۴۴۴, ۴۶۴, ۸۱۵

۴- Wāqidi ۱:۲۲۰, ۳۷۱; Ibn Sa'd ۲:۴۸

۵- Wāqidi ۱:۱۳; Ibn Sa'd ۲:۳۵; Ibn Hazm: ۱۰۵; Kalā'i ۱:۱۴۴

۶- Ibn Sa'd ۲:۲ onwards

۷- Shaybāni, al-Kabir ۱:۵۸; Wāqidi ۱:۶۷, ۳:۹۹۶; Ibn Hishām ۲:۲۷۸, ۳:۲۶۰, ۴:۱۶۱; Ibn Sayyid al-Nās ۲:۲۱۶

.before the start of the war like in the Battle of Tabuk

۳. Choosing the specific location(۱): For each operation, the area where the forces would remain and from which they would not cross would be specified, as in the Sariya of ‘Abdullah ibn Jahash towards Nakhlah and like the Battle of Dhi Amr towards the place where this tribe had settled and also in the ‘conquest’, towards Makkah.

۴. Ways of reaching the goal(۲): It was necessary for the army to cross over certain points, lands and known areas, like in the battles of Badr, Saleem, Hudaybiyya and Khaybar.

۵. Direction(۳): The Muslim army would march towards the places where the enemy had been mobilized or towards the areas where the supreme commander had specified for them, like in the Sariya of Hamza ibn ‘Abd al-Muttalib towards the land of the Juhaynah, Abi Qatāda ibn Rab’i al-Ansāri towards Batn Adham and Kurz ibn Jābir Fahri towards the area where he could join the group of ‘Ikl and ‘Urayna, and also in the Battle of Bani Quraydha to the place where the Jews were living.

۶. Locating the most appropriate place to set camp(۴): The most appropriate place for the army to set camp and create a base, where the required amenities were close by and from where administration and medical care could be given, was ascertained. Like in the battles of Badr, Uhud

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۱- Zuhri: ۸۶; Wāqidi ۱:۱۳, ۱۹۳; Ibn Sa’d ۲:۵, ۲۴; Tabari ۳:۴۲; Ibn Hazm: ۱۰۵

۲- Wāqidi ۱:۱۱; Ibn Hishām ۳:۲۴۴; Ibn Sa’d ۲:۵, ۲۴; Tabari ۳:۶; Kalā’i ۱:۱۶۲

۳- Ibn Hishām ۳:۶۹; Ibn Sa’d ۲:۹; Tabari ۳:۶; Kalā’i ۱:۱۳۰; Ibn Sayyid al-Nās ۲:۱۳۱

۴- Ibid.

.and Khaybar

Guarding and protection(1): The number of guards, their commander, their orders, .7 their position and all related issues were specified.

Secret code and identification(2): In order to identify the forces of the (Muslim) .8 army, secret codes were used, which were changed from battle to battle and from mission to mission, as was done in the battles of Badr and Khandaq and the Sariya missions of Abu Bakr against the Bani Kilāb and of Usāma bin Zayd towards the Abnā.

Changing the flag-bearer(3): The flag-bearer would be appointed by the supreme .9 commander and would be changed from battle to battle. The responsibility of carrying the flag was given to one of the soldiers who was known for his trustworthiness and reliability.

Commanding the rear(4): For the rear of the army, a specific commander was .10 appointed who was in charge of all the administrative matters [of that portion of the army]. Some of these commanders would always be given this responsibility [in every battle].

Command of Sariya missions(5): For separate and independent intelligence .11 gathering or military missions, a leader was chosen over a group of forces.

Special conditions(6): These special conditions called for special measures, like .12 giving an immediate response to the enemy in the Battle of Dhāt al-Suwayq and other battles, carrying out attacks and assaults like in the battles of Bahrān and Bani Lihyān, the conducting of suicide missions by 'Umayr

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1- Wāqidi 2:445, 462, 734, 815
2- Wāqidi 1:72, 2:466, 722; Ibn Hishām 2:287; Ibn Sa'd 2:85; Ibn Sayyid al-Nās 2:146
3- Wāqidi 1:12; Ibn Hishām 2:248; Ibn Khayyāt, al-Tārikh 1:29; Ibn Hazm: 100
4- Wāqidi 1:26, 300, 378; Ibn Hishām 2:264; Kalā'i 1:144

Ibn Sa’d ۲:۲, ۵۶, ۶۱, ۸۵, ۹۵; Ibn Sayyid al-Nās ۱:۲۲۴, ۲:۱۰۳, ۱۴۵, ۱۵۰, ۱۶۲ -۵

Wāqidi ۱:۱۷۴, ۱۸۴, ۳۶۳; Ibn Hishām ۳:۲۹۲; Ibn Sa’d ۲:۵۶; Ibn Hazm: ۱۵۵ -۶

ibn ‘Uday bin Kharshah in order to assassinate ‘Asmā’, by Sālim ibn ‘Umayr in order to kill Abi ‘Akf, by Muhammad ibn Maslamah in order to kill Abi Ashraf and by ‘Abdullah ibn ‘Ateek to assassinate Salām ibn Abi al-Haqeeq.

۱۳. Securing different requirements in the battlefield(۱): like securing intelligence information and administrative requirements in the battles of Badr, Khandaq and Tabuk.

۱۴. Increasing the zeal(۲): When the orders would be issued, effort would be made to ensure that the spirit and zeal of the soldiers should be lifted while at the same time disheartening the enemy. Like the orders that were issued in the battles of Badr and Uhud.

۱۵. Insisting on the steadfastness of the troops(۳): This can be clearly seen from the words of the supreme commander in all the battles.

۱۶. Seek recourse in patience(۴): Patience is the prerequisite of victory and many a group consisting of few individuals has been led to victory over a large army of soldiers through patience.

۱۷. Sacrificing one’s wealth and life(۵): These are the two prime ingredients of volitional warfare and for this reason, the Holy Prophet (S) put a lot of importance on these two factors in all his orders to the troops.

This was the summary of the orders given and we will now proceed to explain each one in detail:

۱. Objective

Every war has ‘objectives’. The objectives of the Holy Prophet (S) in the battles were:

Acquiring information(۶).

Invading the enemy caravans(۷).

Weakening the economic strength and cutting the lines of reinforcements(۸)

۱- Ibn Sa'd ۲:۲۵; Ibn Hishām ۲:۲۶۸; Wāqidi ۱:۱۹, ۲۰۷, ۲:۲۴۵, ۴۵۰; Zuhri: ۶۳

۲- Ibn Qayyim ۲:۳۸۶; Ibn Hishām ۴:۶۴; Wāqidi ۱:۸۸, ۹۱; Zuhri: ۸۷

۳- Nasā'i (al-Jihād ۲۹); Muslim (al-Jihād ۱۲۳); Bukhāri (al-Jihād ۳۴, al-Maghāzi ۲۹)

۴- Abu Dāwud (al-Jihād ۴۹, ۱۳۰); Bukhāri (al-Jihād ۳۲); Ibn Hanbal ۲:۳۴۰, ۴:۳۵۴

۵- Bukhāri (al-Adab ۱, al-Jihād ۲, ۳۱, al-Riqāq ۳۴); Q۸:۷۴, Q۹:۲۰, ۴۱, ۸۸

۶- Ibn Sayyid al-Nās ۲:۱۰۸; Tabari ۲:۴۱۰, ۳:۳۶; Ibn Sa'd ۲:۲, ۳۵; Wāqidi ۲:۵۳۴, ۵۵۰

۷- Ibn Sayyid al-Nās ۱:۲۲۴, ۳۰۴; Ibn Sa'd ۲:۲-۵, ۲۴

۸- Ibn Sayyid al-Nās ۱:۲۲۴; Tabari ۳:۱۲۶; Ibn Sa'd ۲:۲; Wāqidi ۱:۱۰-۱۳, ۱۹۷

.from the west and east for the Quraysh and the Jews of Khaybar

Securing freedom for the propagation and spread of Islām(۱) as was the case in the Sariya of Hamza ibn ‘Abd al-Muttalib and Khālid ibn Walid against the Bani Hārith and .also that of ‘Ali ibn Abi Tālib (‘a) against the Bani Mudhjah

Displaying the strength and might of the Muslim army(۲) as in the battles of Hamrā al-.Asad, Hudaybiyya and Muta and that which was done against the Romans

Instilling fear and terror in the hearts of those who allied themselves with the .(enemies of Islām or were preparing to do so(۳

Enacting peace treaties with neighboring tribes(۴): like the Bani Dhumrah, Bani Juhaynah and Bani Mudlij as well as the treaty will Bani Kalb; meaning those who had come to fight in Dumat al-Jundal, Tabir and the outskirts of Shām. This was done in .order to secure the success of the military operations

Concentrating on the points and areas of tactical and strategic importance(۵) like the areas around the coast and towards the east after the Battle of Badr against the Bani Saleem who were a threat to the revolution and also towards the north in order to survey the area of Dumat al-Jundal and invading upon the enemy who were waiting for opportunity or had already begun working against the Muslim army(۶), like the .Jews and the Romans

Assassinating those who had evil intentions against the supreme commander, the army troops, the caretakers of the towns or the Islāmic revolution in

p: ۱۳۴

Wāqidi ۱:۱۱; Ibn Hishām ۳:۲۴۹; Ibn Sa’d ۲:۲; Tabari ۳:۱۲۶; Ibn Sayyid al-Nās ۱:۲۲۴ -۱

Wāqidi ۱:۳۳۴; Ibn Hishām ۳:۱۲۸, ۳۲۱; Ibn Sa’d ۲:۹۲; Ibn Hazm: ۲۰۷, ۲۲۰ -۲

Wāqidi ۲:۶۶۶, ۶۷۰; Ibn Hishām ۳:۲۴۵, ۳۴۴; Ibn Sa’d ۲:۲; Ibn Hazm: ۱۰۰ -۳

Ibn Sa’d ۲:۶۴; Tabari ۲:۴۰۸; Ibn Sayyid al-Nās ۱:۲۲۴; Kahālah, Mu’jam Qabā’il al-‘Arab -۴ ۳:۹۹۱

۵- Wāqidi ۱:۱۸۲, ۴۰۳, ۳:۹۹۲; Ibn Hishām ۳:۵۰; Ibn Sa’d ۲:۲-۵; Ibn Sayyid al-Nās ۱:۳۰۴

۶- Ibn Sa’d ۲:۲-۵; Tabari ۲:۵۶۴, ۳:۳۶, ۱۰۰

.(general(۱

Punishing the Jews of Bani Qaynuqā’(۲) because they broke their allegiance and their covenant for their own benefit, and similarly the Bani Nadhir(۳), Bani Quraydha(۴) and the inhabitants of Khaybar(۵). The Prophet (S) destroyed the pact of these four .(groups(۶) with each other as well as their pact with the enemy Arab tribes(۷

Giving a strong reaction against Abu Sufyān and his forces: this was when they had .(the intention to invade Madina and ransack it in the Battle of Dhāt al-Suwayq(۸

Dealing with the two tribes of Bani Saleem and Bani Ghatfān because they had .(declared their open enmity against Islām(۹

Preventing other tribes from attacking Madina, such as the tribes of Bani Tha’labah .(and Muhārib and others(۱۰

Teaching and training the children of the Ummah and purifying their hearts from filth, (doubts and falsehoods.(۱۱

Creating fear against Rome and Persia (۱۲): The Prophet (S) made it his general policy in dealing with these two states and preparing for war with them before they .launched an attack on the Muslim lands(۱۳) or gain control over the northern borders

Taking the battle to the enemy territory (۱۴): The Prophet (S) would only fight against the enemy outside Madina and the moment he received information that the enemy intended to attack Madina, he would launch a pre-emptive strike on them before they could start marching from their own lands. This happened in many of the battles like Bani Saleem, Dhi Amr and Bahrān against the Arab tribes and in Muta and Tabuk .against the Romans

Taking revenge and punishing those

۱- Wāqidi ۱:۱۷۳, ۱۸۴, ۱۹۱; Ibn Sa’d ۲:۱۸-۲۱, ۶۶; Ibn Sayyid al-Nās ۲:۳۹

۲- Wāqidi ۱:۷۶; Ibn Hishām ۳:۵۰; Ibn Sa’d ۲:۱۹; Ibn Khayyāt ۱:۲۷; Tabari ۲:۴۷۹; Ibn Hazm: ۱۵۴

۳- Zuhri: ۷۱; Wāqidi ۱:۳۶۳; Bukhāri ۵:۸۸; Tabari ۲:۵۵۲

۴- Zuhri: ۷۹; Wāqidi ۲:۴۹۶; Ibn Hishām ۳:۲۴۴; Ibn Sa’d ۲:۵۳; Tabari۲:۷۱

۵- Zuhri: ۸۴; Wāqidi ۲:۶۳۳; Ibn Sa’d ۲:۷۷; Ibn Sayyid al-Nās ۲:۱۳۰

۶- Wāqidi ۱:۷۶, ۲:۳۶۳, ۴۹۶, ۶۳۳

۷- Wāqidi ۲:۶۵۱; Ibn Hishām ۳:۳۴۴; Ibn Qayyim ۲:۲۹۲

۸- Wāqidi ۱:۱۸۱; Ibn Hishām ۳:۴۷; Ibn Sa’d ۲:۲۰; Ibn Khayyāt ۱:۲۸; Tabari ۲:۴۸۳

۹- Wāqidi ۱:۱۸۲, ۱۹۳, ۲:۵۵۱, ۵۵۵; Ibn Hishām ۳:۴۶; Ibn Sa’d ۲:۲۱, ۲۴; Ibn Khayyāt ۱:۲۷; Ibn Hazm: ۱۵۲; Ibn Sayyid al-Nās ۱:۲۹۲, ۳۰۴

۱۰- Wāqidi ۱:۱۹۳, ۳۹۵, ۵۵۰; Ibn Hishām ۳:۲۱۳; Ibn Sa’d ۲:۴۳, ۵۸, ۶۱, ۸۵; Tabari ۲:۵۵۶; Ibn Sayyid al-Nās ۲:۵۲, ۷۹, ۱۴۶

۱۱- Wāqidi ۱:۳۴۷, ۳۵۵; Ibn Hishām ۳:۱۹۴; Ibn Sa’d ۲:۳۶; Tabari ۲:۵۸۳; Ibn Hazm: ۱۷۸

۱۲- Wāqidi ۱:۴۰۲, ۲:۵۶۰, ۳:۹۹۲; Ibn Hishām ۴:۱۵; Ibn Sa’d ۲:۴۴, ۹۲, ۱۱۸; Tabari ۳:۱۰۰; Ibn Hazm: ۱۸۴; Ibn ‘Asākir, al-Tārikh al-Kabir ۱:۱۰۷; Ibn Sayyid al-Nās ۲:۵۴

۱۳- Zuhri: ۱۰۶ onwards; Wāqidi ۳:۹۹۲; Ibn Hishām ۳:۱۵۹; Ibn Sa’d ۲:۱۱۸; Suhayli ۴:۱۹۵; Ibn Sayyid al-Nās ۲:۲۱۵

۱۴- Wāqidi ۱:۱۸۲; Ibn Hishām ۳:۵۰; Tabari ۳:۶۳, ۱۰۰; Suhayli ۳:۱۶۳; Ibn Sayyid al-Nās ۲:۱۵۳, ۲۱۵

who killed innocents(۱): As was the case in the Sariya of Kurz ibn Jābir Fahri in order to teach the ‘Ikl and ‘Urayna a lesson. Or in order to punish those who were acting against the rules and regulations of the leader and ruler(۲), like the opposition of the Jews of Bani Quraydha to the agreements and conditions of the homeland pact.

Realizing peace(۳): This was another objective. An example of this was the Battle of Hudaybiyya against the Quraysh and the Sariya of ‘Abd al-Rahmān ibn ‘Auf against the Bani Kalb.

Coming to the aid of the oppressed(۴): as was the case in the Battle of Dumat al-Jundal which took place on the orders and instructions of the supreme commander.

Belief in oneness and unity(۵): This was done by destroying the idols that were adorned and worshipped by the Arabs. An example was the Sariya of Khālid bin Walid in order to destroy the idol ‘Uzzā’, that of ‘Amr bin ‘Aās to destroy the idol Siwā’, of Sa’d ibn Zayd al-Ashal to destroy the idol Manāt, Tufayl ibn ‘Amr to destroy the idol Dhil Kiflayn and ‘Ali ibn Abi Tālib (‘a) to destroy the idol al-Filis and all the idols of the Ka’bah.

Collecting taxes from the tribes that had accepted Islām(۶).

۲. Sending military missions and commanding the army in battle

The Holy Prophet (S) arranged a number of military missions(۷) and battles(۸) or personally took on the responsibility of commanding them. On the tactical and strategic level he did the planning and expounded the short and long term goals(۹) and the primary

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۱- Wāqidi ۲:۵۶۸; Ibn Hishām ۴:۲۹۰; Muslim ۳:۱۲۹۶; Kalā’i ۱:۱۶۲

۲- Wāqidi ۱:۷۶, ۳۶۳, ۴۹۶, ۶۳۳; Ibn Atheer ۲:۱۸۶

۳- Zuhri: ۵۲, ۵۵; Wāqidi ۱:۳۴۷, ۲:۵۶۰, ۵۷۳; Ibn Sa’d ۲:۳۶; Ibn Hazm: ۲۰۸; Kalā’i ۱:۱۶۱

۴- Ibn Hanbal ۳:۴۷۵; Khabbāri (al-Diyāt ۲۲, al-Madhālim ۶۰۵); Abu Dāwud (al-Malāhim

(۱۷); Tirmidhi (al-Fitan ۸, al-Isti'dhān ۳۰

۵- Ibn Sa'd ۲:۱۰۵, ۳:۱۱, ۱۱۸; Ibn Sayyid al-Nās ۲:۱۸۴, ۲۰۰, ۲۰۷

۶- Wāqidi ۳:۹۷۳, ۹۸۰; Ibn Hishām ۴:۲۲۶; Ibn Sa'd ۲:۱۱۵; Ibn Sayyid al-Nās ۲:۲۰۲, ۲۰۳; Ibn Qayyim ۲:۴۷۱

۷- Wāqidi ۱:۱-۸; Ibn Hishām ۴:۲۵۷; Ibn Sa'd ۲:۱; Tabari ۳:۱۵۵ onwards; Ibn Atheer ۲:۳۰۱; Kalā'i ۱:۵۷; Ibn Sayyid al-Nās ۱:۲۲۳

۸- Wāqidi ۱:۱۱ onwards; Ibn Hishām ۳:۲۲۴, ۴:۱۵, ۲۷۹; Ibn Sa'd ۲:۲-۶, ۱۹, ۲۴, ۶۱, ۸۶; Ibn Hazm: ۱۸۴, ۲۲۰; Ibn Sayyid al-Nās ۲:۵۴, ۱۰۸, ۱۵۳

۹- Wāqidi ۱:۴۰۳; Ibn Hishām ۳:۳۴۲; Ibn Sa'd ۲:۴۴; Suhayli ۴:۵۶; Kalā'i ۱:۱۳۰

and secondary objectives(۱), just as the primary objective of the Battle of Dumat al-Jundal was crushing the tribes of that area who were forcing the traders and travelers to pay a toll and the secondary objective was to instill fear in the hearts of the Romans.

The primary objective in the Battle of Khaybar was also to bring down Khaybar and deal with its inhabitants while the secondary objective was to prevent the Arab tribes from allying themselves to the Jews and preparation for war against the Quraysh in Makkah and those enemies who were deemed more dangerous(۲).

He (S) also planned 'offensive' and 'defensive' operations(۳) and would always use assaults and offense in every battle(۴). He made this something that was ingrained in the minds and hearts of the soldiers(۵). He would specify different stages of battle(۶), meaning he would not just attack the enemy at one go, rather he would launch assaults on them at different times. If the enemy did not launch an all-out attack against him(۷), he would launch successive and consecutive attacks on them and would fight each one independently while at the same time preventing others from joining forces with the enemy.

This is precisely what he did in his battle with the Jews. He started with the Bani Qaynuqā' and ended with Khaybar. He employed the same tactic against the Arab tribes of Bani Tha'labah and Ghatfān in the Battle of Dhi Amr, Bani Saleem in the Battle of Bahrān and Bani al-Mustalaq in the Battle

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۱- Wāqidi ۱:۱-۸; Ibn Hishām ۴:۲۵۷; Ibn Sa'd ۲:۱; Tabari ۳:۱۵۲ onwards; Ibn Atheer ۲:۳۰۳; Ibn Sayyid al-Nās ۱:۲۲۳

۲- Wāqidi ۱:۷۶, ۲:۳۶۳, ۴۹۶, ۶۳۳; Ibn Sa'd ۲:۲, ۱۹, ۳۹, ۹۶

۳- Ibn Hishām ۲:۲۵۷, ۳:۴۶, ۶۴, ۲۱۳, ۲۲۴; Ibn Hanbal ۴:۲۶۲; Bukhāri (al-Maghāzi ۲۹)

۴- Wāqidi ۱:۳۲۴, ۲:۴۴۰; Ibn Hishām ۳:۱۹۲, ۲۲۴; Ibn Sa'd ۲:۳۵-۴۷; Tabari ۲:۵۴۶, ۵۶۵

۵- Bukhāri (al-'Itq ۱۳); Muslim ۲:۱۳۵۷; Abu Dāwud (al-Jihād ۸۳); al-Nasā'i (al-Mawāqeet ۲۶)

Tabari ۲:۴۰۸, ۶۰۴, ۳:۹-۳۸; Ibn Atheer ۱:۱۳۷, ۱۷۳, ۱۸۵, ۲۱۶ -۶

.Ibid -۷

.of Bani al-Mustalaq and others

The Prophet (S) would command the troops using 'new techniques'(١) of warfare, including centralization of command, organizing the ranks, laying siege, mobile .defense, pre-emptive, offensive and psychological warfare

Studying what was important and necessary .٣

The Holy Prophet (S) would define the primary and secondary objectives for his commanders(٢) and would stress on the importance of achieving the primary objective(٣). His commanders would also adhere to this and issues of secondary importance would not deter them from their priorities. For example, when the supreme commander sent 'Umar ibn al-Khattāb(۴) to fight the 'Ajz Hawāzin(۵), after doing this he refrained from invading the other related tribes saying, "The Prophet (S) '.(only commanded me to fight against the Hawāzin(۶

Tufayl ibn 'Amr (٧) also accomplished his primary objective(٨) which was to join with the army that was sent towards Tā'if as well as his secondary objective(٩) which was to break and destroy the idol Dhil Kiflayn and he never crossed over the limit that was determined for him. In the same way, he (S) specified the missions during the entry into Makkah by selecting the commanders of the different groups(١٠), and in defining the priorities, he considered the personality of the commander, the type of enemy, .the ordinances and the route to be taken

Preserving the goal .۴

The goals of the Holy Prophet (S) were numerous and various(١١) and all of them were geared towards the complete annihilation of the enemy both materially and spiritually and the spread of the message of Islām, which he accomplished with complete .(freedom and total success(١٢

Wāqidi ١:١٧٧, ٣۶٨; Ibn Hishām ٣:۴۶, ۵٠, ٢٣١; Ibn Sa'd ٢:١٠٩; Dhahabi, Tārikh al-Islām - ١

۱:۲۶۷

۲- Wāqidi ۲:۷۲۲, ۳:۹۲۳; Ibn Sa'd ۱:۸۵, ۱۱۳; Ibn Sayyid al-Nās ۲:۱۴۵, ۲۰۰

۳- Wāqidi ۱:۴۰۳; Ibn Hishām ۳:۳۴۲

۴- Wāqidi ۲:۷۲۲; Ibn 'Abd al-Barr ۳:۱۱۴۴; Ibn Atheer ۲:۲۲۶; Ibn Hajar al-Isābah ۳:۲۷۹

۵- For details about the tribe of 'Ajz Hawāzin see: al-Bakri, Mu'jam Masta'jam ۱:۳۰۸; Hamawi, Mu'jab al-Buldān ۲:۲۱

۶- Wāqidi ۲:۷۲۲; Ibn Qayyim ۲:۳۵۸

۷- Wāqidi ۳:۹۲۳; Ibn Sa'd ۲:۱۳۳; Ibn 'Abd al-Barr ۲:۷۵۷; Ibn Atheer ۳:۵۴; Ibn Sayyid al-Nās ۲:۲۰۰; Ibn Hajar ۳:۲۸۶

۸- Ibn Sa'd ۲:۱۱۳

۹- Wāqidi ۲:۹۲۳; Ibn Sa'd ۲:۱۱۳

۱۰- Wāqidi ۲:۸۲۲; Ibn Hishām ۴:۴۷, ۴۹; Ibn Sa'd ۲:۹۸; Ibn Sayyid al-Nās ۲:۱۷۲, ۱۷۴

۱۱- Wāqidi ۲:۵۳۴, ۵۵۰; Ibn Hishām ۳:۲۴۹; Tabari ۳:۱۲۶; Ibn Katheer ۳:۲۴۶

۱۲- Zuhri: ۷۱; Ibn Hanbal ۱:۴۹, ۸۷, ۲۰۷; Bukhāri (al-Jihād ۱۲۲); Abu Dāwud (al-Jihād ۲۲); Dārimi (al-Siyar ۲۹)

The Prophet's enemies would always try to prevent him from attaining his goals, but they were not successful and he (S) was steadfast in guarding his goal(۱). The supreme commander would also require this from his commanders.

For example, he sent 'Ali ibn Abi Tālib ('a)(۲) to destroy the idol of the tribe of Tā'i(۳) and also sent him in the second phase to spread Islām among the tribes of Yemen(۴). 'Ali ('a) arrived in their land. The tribes rose up in opposition to him, but he fought them and continued his important mission until he was able to secure his goal(۵). However, Khālid bin Walid(۶) did not remain steadfast in his mission to invite the Bani Judhayma to Islām(۷) and diverted from his goal. Despite not having been ordered to kill them, he slaughtered some of the men of the said tribe(۸).

۵. Exhortation to fight

The Prophet (S) would exhort the soldiers and fighters towards dedication and self-sacrifice, to the extent of their ability, and would try to strengthen their spirits, resolve and readiness before they entered into battle(۹). He would call on them to be just and fair in their dealing with those whom they were fighting. He would also encourage his soldiers and urge them to be brave(۱۰) and would recall the reward of those who were patient in the battlefield(۱۱).

This yielded many results, because the soldiers would jump into the heat of battle and in order to combat the enemy, would try to overtake death(۱۲). Many of them came to the

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۱- Zuhri: ۵۲; Ibn Hishām ۳:۱۰۷; Tabari ۲:۳۲۶; Ibn Hazm: ۱۷۵; Kalā'i

۲- - Wāqidi ۳:۹۴۸; Ibn Sa'd ۲:۱۱۸; Ibn 'Abd al-Barr ۳:۱۰۹۸; Ibn Atheer ۴:۱۶; Ibn Sayyid al-Nās ۲:۲۰۷; Ibn al-Qayyim ۳:۹۴۸

۳- Suhayli ۱:۱۰۷; Yāqut Himyari, Majma' al-Buldān ۴:۲۲۷۳; Jawād 'Ali ۶:۲۷۸

۴- Yāqut Himyari ۱:۵۳۶; Ibn Mandhur, Lisān al-'Arab ۲:۲۷۸

۵- Wāqidi ۳:۱۰۸۰

۶- Wāqidi ۳:۸۷۵; Ibn Hishām ۴:۷۰, ۷۳; Ibn Sa'd ۲:۱۹۶; Tabari ۳:۶۶; Ibn Hazm: ۲۳۵; Kalā'i

۱:۱۴۳; Ibn Sayyid al-Nās ۲:۱۸۵; Ibn Hajar ۲:۹۸

۷- Wāqidi ۳:۸۷۵; Ibn Sa’d ۲:۱۰۶

۸- This event only affirms the fact that Khālid bin Walid, who became a Muslim a little while before the Conquest of Makkah, still had a tendency to act as the Arabs of the Age of Jāhiliyya used to act. His killing of Mālik ibn Nuwayra and forcefully fornicating with his wife on the same night is recorded in history (see: Ibn Hajar ‘Asqalāni, al-Isābah fi Tamyiz al-Sahāba ۳:۳۳۷ and Dhahabi, Tārikh al-Islām ۱:۳۵۳)

۹- Q۴:۸۴; Q۸:۶۵; Ibn Hishām ۲:۲۷۹; Ibn Hanbal ۱:۱۱۷; Tabari ۲:۴۴۸

۱۰- Ibn Hanbal ۴:۳۵۴; Bukhāri (al-Anbiyā’ ۵۴, al-Adab ۱۰); Abu Dāwud (al-Jihād ۲۴); Nasā’i (al-Zakāh ۸۵, al-Buyu’ ۹۸)

۱۱- Bukhāri (al-Maghāzi ۱۷); Muslim (al-Imārah ۱۱۷); Tirmidhi (al-Zuhd ۴۸)

۱۲- Ibn Hanbal ۵:۳۲۴, ۴۰۶; Muslim (al-Musāfirun ۳۰۵); Abu Dāwud (al-Jihād ۲۲)

battlefield with complete courage. In one of the battles, a soldier who had a date in his mouth spit it out(۱), another threw away his armor and fought courageously(۲). The youth would keenly prepare for battle(۳) and as a result, with a small force they were able to gain victory over large hoards.

6. The flag and banner

The Liwā’(۴) was one sign that was carried by the most courageous and strong soldier in the Muslim army under the command of the supreme commander(۵). The flag-bearers, who were personally selected by the Holy Prophet (S)(۶), would be changed in every battle(۷). The color of the flag was white(۸) and its shape was quadrangular(۹).

As for the Rāyah(۱۰), it too was held by the bravest and strongest soldier of each tribe(۱۱) and depending on the number of tribes present at the time of organizing the army, it had various shapes and colors(۱۲). The Rāyah was normally smaller than the Liwā’. The flag was a means of strengthening the spirits of the forces, and as long as it was hoisted, the forces would continue fighting(۱۳). If the flag fell, the troops would be faced with defeat(۱۴), so the commander would insist on guarding the flag and self-sacrifice until death in order to safeguard it(۱۵).

The flag-bearer would strive to keep the flag hoisted even if it meant having his hand chopped off or giving up his life(۱۶). If one of the brave-hearted soldiers saw in himself the ability to rescue the army from defeat, he would raise the flag again

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۱- Ibn Hishām ۲:۱۷۹; Ibn Hanbal ۳:۱۳۷; Ibn Atheer, Usd al-Ghābah ۲:۱۴۳

۲- Ibn Hishām ۲:۲۰۸; Suhayli ۳:۴۸; Ibn Atheer ۲:۲۶; Ibn Sayyid al-Nās ۱:۲۵۷

۳- Wāqidi ۱:۲۱, ۸۸; Ibn Hishām ۳:۷۰; Tabari ۲:۵۰۵; Ibn Sayyid al-Nās ۲:۶

۴- A large flag (Tr.)

۵- Wāqidi ۱:۱۲; Ibn Hishām ۲:۲۵۱, ۳:۳۴۲; Ibn Hazm: ۱۰۲, ۱۰۸; Ibn Sayyidah, al-Mukhassis ۶:۲۰۴; Ibn Sayyid al-Nās ۱:۲۴۶; Ibn Katheer ۳:۲۴۶, ۲۶۰

۶- Wāqidi ۱:۳۸۸, ۴۰۸; Ibn Hishām ۳:۳۴۲; Ibn Sa’d ۲:۴۵, ۴۸; Ibn Hazm: ۲۱۲

۷- Wāqidi ۱:۲۲, ۲:۸۲۲; Suhayli ۴:۹۶; Ibn Katheer ۳:۲۴۵-۲۴۷

۸- Wāqidi ۲:۶۴۹, ۸۲۴; Ibn Hishām ۲:۲۶۴; Ibn Mājah (al-Jihād ۲۰); Abu Dāwud (al-Jihād ۶۹); Nasā'i (al-Hajj ۱۰۶).

۹- Ibn Hanbal ۴:۲۹۷; Abu Dāwud (al-Jihād ۶۹); Tirmidhi (al-Jihād ۱۰)

۱۰- Tr (A banner.)

۱۱- Wāqidi ۲:۸۰۰, ۸۱۲, ۸۱۹

۱۲- Ibid.

۱۳- Ibn Hishām ۳:۳۴۲; Ibn Hanbal ۱:۳۱; Bukhāri (al-Maghāzi ۴۴, ۴۸; al-Jihād ۱۰); Abu Dāwud (al-Jihād ۶۹); Suhayli ۳:۳۲

۱۴- Wāqidi ۱:۲۳۹; Ibn Hishām ۴:۱۹-۲۱; Ibn Khayyāt, Tārikh ۱:۲۹; Tabari ۳:۳۷; Ibn al-Qayyim ۲:۳۷۵

۱۵- Wāqidi ۱:۲۲۰, ۲:۴۹۹; Kalā'i ۱:۱۰۱

۱۶- Wāqidi ۱:۲۲۵; Ibn Hishām ۴:۱۹ onwards; Tabari ۳:۲۳۷; Suhayli ۴:۸۱

after it had fallen(١), and it would not be long before the dispersed army would again .assemble and prepare to fight

Code words and identification .٧

These were words by which the soldiers would recognize each other when battling against the enemy. This code word was changed from battle to battle(٢). In the Battle of Badr, the code was 'Ahad... Ahad' (one... one). The code word of the Khazraj was 'O Bani 'Abdillah' and the code word of the Aus was 'Bani 'Ubaydillah'. In the Battle of Khandaq, the code word of the army was 'Hum La Yunsarun' and the code of the Muhājirs was 'Ya Khaylullah'. In the Conquest of Makkah, Hunayn and Tā'if it was 'O .'Bani 'Abdul-Rahmān

The code word was used when the forces would communicate with each other and was especially necessary during the night, because the clothes were similar and there was the possibility of mistaking enemy patrols for friendly patrols(٣). Even today, code words are still used(۴). These secret codes are always different in each war, and when they are found out by the enemy, they are immediately changed. The mentioned codes were not limited to battles, rather the commander of Sariya missions would also give his troops different codes when sending them out on missions(۵). Just like what happened in the Sariya of Abu Bakr against the Bani Kilāb and that of Usāma .against the Abnā

Being prepared for war .٨

This took the form of giving a quick response to the incursions of the enemy and not giving them an opportunity to accomplish their

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Wāqidi ١:٢٠٣, ٢:٧۶٣; Ibn Hishām ۴:٢١; Tabari ٢:۵١٣, ٣:۴٠; Kalā'i ١:١٣۶ -١

Wāqidi ١:٧١, ٧٢, ٢:۴۶۶; Ibn Hishām ٣:٢٣٧, ۴:۵١ -٢

Wāqidi ١:۵۴, ٢:۴۶٠, ۵٠۴; Ibn Sayyid al-Nās ١:٢۴۶; Ibn Katheer ۴:١٢١ -٣

Ammād Talās, al-Rasul al-'Arabi: ١٧۴; al-Lawā Khattāb, al-Rasul al-Qā'id: ١٢٣; ' -۴

Wāqidi ١:٨

٥- Wāqidi ١:٧٢٢, ٣:١١١٧; Ibn Hishām ٤:٢٩١; Ibn Sa'd ٢:٨٥, ١٣٦; Tabari ٣:١٨٤; Ibn Sayyid al-Nās ٢:١٤٦, ٢٨١; Ibn al-Qayyim ٢:٣٥٨

intended goals(۱). It was required of the soldiers that they should quickly assemble at the call (of the supreme commander) with their weapons, armor and means of transport ready to launch counter-attacks(۲). It is obvious that the Muslim army was prepared for battle with Kurz ibn Jābir Fahri when Madina was attacked and the strong response of the army when the supreme commander declared war against the Bani Quraydha(۳), therefore they were able to get prepared for battle within a short .period of time

The preparation included wearing armor, sharpening swords, carrying spears and getting the means of transport ready. After assembly, all the columns would move towards the enemy and would in the end come together. The Holy Prophet (S) was the .(first person who prepared for battle in this war (against the Bani Quraydha)(۴

In the Battle of al-Ghābah(۵), the soldiers quickly became ready with their battle gear, weapons and mounted their horses and joined 'Ayniyyah ibn al-Hisn(۶). The Muslim army displayed its mobilization and readiness in the Sariya of Usāma ibn Zayd(۷). At this time three thousand troops who were fully equipped(۸) came together on the orders of mobilization and assembled in one day(۹), something that is not seen even in today's armies, because mobilizing such a large force cannot be done in less than three days. In reality, the zeal for war and martyrdom, discipline, sufficient training and constant preparedness for battle were the necessary pre-requisites for this .higher level of readiness

General mobilization .۹

The general mobilization is the creation of

Zuhri: ۷۹, ۱۵۱; Wāqidi ۲:۴۹۶, ۳:۱۱۱۷; Ibn Hishām ۲:۲۵۱, ۳:۲۲۴, ۲۹۳, ۴:۲۹۱; Ibn Sa'd ۲:۱, ۵۳, -۱ ۵۸; Ibn Hazm: ۱۰۳, ۱۹۱, ۲۰۱; Ibn Sayyid al-Nās ۱:۲۲۷, ۲:۶۸

Wāqidi ۲:۵۳۹, ۵۴۵, ۳:۱۰۵۷; Ibn Sa'd ۲:۱; Ibn Sayyid al-Nās ۱:۲۲۷ -۲

Wāqidi ۱:۵۱۲; Ibn Hishām ۲:۲۵۱; Ibn Sa'd ۲:۱; Ibn Sayyid al-Nās ۱:۲۲۷ -۳

Zuhri: ۷۹; Wāqidi ۲:۲۹۴; Ibn Hishām ۳:۲۴۴; Ibn Sa'd ۲:۵۳; Ibn Hazm: ۱۹۱; Tabari ۲:۱۸۱; -۴

Suhayli ۳:۲۸۰; Ibn Sayyid al-Nās ۲:۶۸

۵- Wāqidi ۲:۴۸۹; Ibn Hishām ۳:۲۴۴; Muslim ۳:۱۳۹۲

۶- Wāqidi ۲:۳۵۷; Ibn Hishām ۲:۲۹۳; Ibn Sa'd ۲:۵۸; Tabari ۲:۶۰۱; Ibn Hazm: ۲۰۱; Kalā'i ۱:۱۲۳; Ibn Sayyid al-Nās ۲:۸۴

۷- Wāqidi ۲:۵۳۹; Ibn Sa' ۲:۵۸; Muslim ۳:۱۴۳۳; Tabari ۲:۶۰۲; Kalā'i ۱:۱۲۳

۸- Zuhri: ۱۵۱; Wāqidi ۳:۱۱۱۷; Ibn Hishām ۴:۲۹۱; Ibn Sa'd ۲:۱۳۶; Tabari ۳:۱۸۴; Ibn Atheer ۲:۳۳; Ibn Sayyid al-Nās ۲:۲۸۱

۹- Wāqidi ۳:۱۱۲۲

a battle-plan and making the necessary preparations for the armed forces, mobilizing the human, material, psychological and spiritual resources for battle while at the same time being economically and materially prepared for it(۱). The Noble Prophet (S) would mobilize the people in groups or all together(۲) depending on the available .resources and the type of enemy

This is why he conducted a general mobilization(۳) during the battles of the conquest and Tabuk, while in the Battle of Badr, he only ordered a partial mobilization(۴). In most of the wars and battles, this would take place in secret(۵) but sometimes, as in .the case of the Battle of Tabuk, it was conducted openly

The armed forces would thus be prepared. When the order of mobilization reached the other Muslim tribes, they would all be called to prepare for battle(۶). Once the troops were organized, they would be ready for a new mission(۷); as had happened in the Conquest of Makkah and the Battle of Hunayn. The battle gear and weapons(۸) were taken on loan from Safwān ibn Umayya before the battle and some more was bought to make it more complete, and the people would also assist in the preparation out of their fervor by contributing what was required, and they would be encouraged .(to do so(۹

The spirit among them would be strengthened(۱۰) and the faith in the righteousness of the battle that they are fighting would be ignited in them(۱۱), the love for battle and combat(۱۲) became intensified(۱۳), and when it was

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Wāqidi ۳:۱۱۱۷; Ibn Sa'd ۱:۱۳۶ -۱

Majmu'ah min al-Mu'allifeen al-'Askariyyeen, al-Mawsu'ah al-'Askariyya ۱:۲۸۶ -۲

Wāqidi ۱:۱۹, ۱۵۹, ۲:۷۸۰, ۳:۹۹۲; Ibn Hishām ۲:۲۵۷, ۳:۵۰, ۴:۳۱, ۱۵۹ -۳

Zuhri: ۸۶, ۱۰۶; Wāqidi ۲:۷۸۰, ۳:۹۸۹; Ibn Hishām ۴:۳۱, ۱۵۹; Ibn Sa'd ۲:۹۶; Tabari ۳:۴۲, ۱۰۰; -۴ Ibn Hazm: ۲۳۳, ۲۴۹; Kalā'i ۱:۱۳۷, ۱۵۱; Ibn Sayyid al-Nās ۲:۱۶۳, ۲۱۵; Ibn Qayyim ۲:۳۸۵, ۳:۳

Wāqidi ۱:۱۹, ۱۸۱, ۲۵۲; Ibn Hishām ۲:۲۵۷, ۳:۵۰; ۲۱۳; Ibn Sa'd ۲:۹, ۲۴; Ibn Khayyāt, Tārikh -۵ ۱:۱۶, ۲۸; Tabari ۲:۲۶۷; Ibn Atheer ۲:۱۸۸; Kalā'i ۱:۸۵, ۱۲۴; Ibn Sayyid al-Nās ۱:۲۴۱, ۲:۵۲

۶- Wāqidi ۱:۱۹۳, ۱۹۵; Ibn Hishām ۳:۳۰۲, ۴:۳۹; Ibn Sa'd ۲:۲۴; Ibn Hazm: ۱۸۲; Kalā'i ۱:۱۳۸

۷- Wāqidi ۳:۹۹۰

۸- Wāqidi ۳:۱۰۵۷; Ibn Hishām ۳:۲۴۴; Muslim ۳:۱۳۹۱; Ibn Atheer ۲:۱۸۵; Ibn Sayyid al-Nās ۲:۲۱۶

۹- Wāqidi ۲:۸۰۰, ۸۱۲, ۸۱۹, ۸۲۳, ۳:۸۹۵, ۹۱۶; Ibn Hishām ۴:۴۲, ۴۶-۴۹; Ibn Sa'd ۲:۱۰۸; Suhayli ۴:۹۶

۱۰- Wāqidi ۳:۹۲۷; Ibn Sa'd ۲:۱۱۹; Tabari ۳:۷۳; Suhayli ۴:۱۶۳

۱۱- Q۸:۷۴; Wāqidi ۱:۲۰; Ibn Hishām ۲:۲۷۹, ۴:۲۶۱; Bukhāri (al-Jihād ۲, ۳۱)

۱۲- Wāqidi ۱:۲۰; Ibn Hishām ۲:۲۷۹; Ibn Sa'd ۲:۲۶; Bukhāri (al-Anbiyā' ۵۴, al-Jihād ۱۱۰); Muslim (al-Imārah ۱۱۷); Abu Dāwud (al-Jihād ۲۰)

۱۳- Ibn Hanbal ۱:۱۱۷; Tabari ۲:۴۴۸

announced that certain equipment was required, it would be collected and sent to fight the battle against the enemy(١). It was certain that the people would all answer the call to mobilize and none of them ever turned away(٢), and they would wear their battle armor in the quickest time possible(٣). In some of the battles, the speed of mobilization and preparation of the army was such that it was done in less than ٢۴ hours(۴). The distinguishing feature of the mobilization of the Muslim army was that the forces would try to outdo each other in obedience (to the Prophet) and would act .(with complete love and devotion(۵

Taking the appropriate counter-measures .١٠

The Holy Prophet (S) would retaliate against the enemy in various ways, among them :were

Preventive counter-measures(۶) which would be taken when information about an impending enemy attack on Madina was underway. This was seen in the battles and missions such as Bani Saleem, Dhi Amr, Bahrān, Dhāt al-Ruqā', Dumat al-Jundal and .Bani al-Mustalaq

Disciplinary counter-measures(٧): These operations were conducted as a result of the breaking of pacts, heedlessness and impudence of the enemy against the rules and regulations of the Islāmic state. Of course it was normally the case that first warnings would be given, as in the case of the battles against the Bani Qaynuqā', Bani Nadhir, .Bani Quraydha and Khaybar

Decisive and conclusive counter-measures(٨): This was a more serious and firm response to the enemy's incursions, to such an extent that they should never again even think of carrying out similar attacks

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(Ibn Hanbal ٣:٣۵۴; Tirmidhi (al-Zuhd ۴٨ -١

Wāqidi ٣:٩٩٠; Ibn Sa'd ٢:٧٠; Ibn 'Abd al-Barr, al-Isti'āb ۴:١۴٧٣; Ibn al-Qayyim ٢:٣٠٣ -٢

Wāqidi ١:٣٣۵; Ibn Hishām ٣:٢٢۶; Ibn Hazm: ١٨۶, ٢۵١; Kalā'i ١:١٠۵; Ibn Qayyim ٣:۴, ٧, ٩, -٣

۱۶; Ibn Katheer ۴:۱۲

۴- Zuhri: ۷۹۴; Wāqidi ۲:۴۹۶; Ibn Hishām ۳:۲۴۴; Ibn Sa'd ۲:۵۳, ۵۸; Muslim ۳:۱۴۳۳; Ibn Hazm: ۱۹۱; Suhayli ۳:۲۸۰; Tabari ۲:۵۳۹, ۶۰۲; Ibn Sayyid al-Nās ۲:۶۸

۵- Wāqidi ۱:۱۸۱, ۲:۱۱۱۷; Ibn Hishām ۲:۲۵۱; Ibn Sa'd ۲:۱; Tabari ۲:۴۸۳; Ibn Hazm: ۱۵۵; Ibn Sayyid al-Nās ۱:۲۹۶

۶- Wāqidi ۳:۹۹۱, ۹۹۴; Ibn Hishām ۴:۱۶۱; Ibn Katheer ۵:۴

۷- Zuhri: ۷۱, ۷۹, ۸۴; Wāqidi ۱:۱۷۶, ۳۶۳; Ibn Hishām ۳:۵۰, ۱۹۹, ۲۴۴, ۳۴۲; Ibn Sa'd ۲:۱۹, ۴۰, ۵۳, ۷۷; Tabari ۲:۴۷۹, ۵۵۲; Ibn Hazm: ۱۵۴, ۱۸۱, ۱۹۱, ۲۱۱; Kalā'i ۱:۱۱۱, ۱۳۰; Ibn Sayyid al-Nās ۱:۲۹۴, ۲:۴۸, ۶۸

۸- Wāqidi ۲:۴۵۷, ۴۵۸; Ibn Hishām ۳:۲۴۴, ۲۳۲; Ibn Atheer ۲:۱۸۶; Ibn al-Qayyim, Zād al-Ma'ād ۲:۲۹۲; Heiderābādi, Majmu'ah al-Wathā'iq al-Siyāsiyya lil-'Ahd al-Nabawi wal-Khilāfah al-Rāshidah: ۲۵, ۲۶

in the future. Like what was done to the Bani Quraydha after they broke their pact and mobilized themselves to fight against the Muslims in the Battle of Ahzāb, and as a result they were all killed, and also what transpired against Abu Sufyān, the commander of the enemy forces, when he tried to threaten the Muslims and the .response to his threat was much stronger and more forceful

Immediate counter-measures(۱): This would take place immediately and swiftly after the enemy's incursion and would be forceful and strong, to such an extent that it would weaken the enemy's base and inflict severe loss and casualties on them; like in .the battles of Badr al-Awwal and al-Ghābah

The routes taken by the forces .۱۱

The Holy Prophet (S) would study and specify the routes (to be taken) from Madina to the enemy(۲), just as he had done in the Battle of Badr, Hudaybiyya and Khaybar, and he would also define the arrangement in which the forces would march(۳), and would also keep an eye over the main focal points(۴) like the movement of the forces from Madina towards Tabuk and from Madina towards Makkah, and would also select the places where 'military parades' would be held in the areas of settlement and .(assembly(۵

In the Battle of Badr, the parade and review of the army in the area where it was assembled and camped was carried out in al-Buq'a. In the Battle of Uhud, the Muslim army was reviewed in Shaykhayn and in the Sariya of Usāma bin Zayd it was

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Wāqidi ۱:۱۲, ۲:۳۵۷; Ibn Hishām ۲:۲۵۱, ۳:۲۹۳; Ibn Sa'd ۲:۱, ۵۸; Tabari ۲:۶۰۱; Ibn Hazm: ۱۰۳, -۱ ۲۰۱; Kalā'i ۱:۱۲۳; Ibn Sayyid al-Nās ۱:۲۲۷

Wāqidi ۲:۶۱۶, ۶۴۰; Ibn Sa'd ۲:۷, ۶۹; Ibn Hazm: ۱۰۸ onwards; Hamawi, Mu'jam al- - ۲ Buldān ۱:۴۸۰

Wāqidi ۱:۲۲۰, ۲:۶۴۲; Ibn Hishām ۲:۲۵۷, ۳:۳۲۳ onwards; Hamawi ۳:۳۸۰ -۳

Wāqidi ۲:۸۰۰, ۸۰۲-۸۰۴; Bakri ۱:۳۰۳; Hamawi ۲:۱۴ -۴

Wāqidi ۱:۲۰, ۳:۱۱۱۷, ۱۱۲۳; Ibn Hishām ۲:۵۷ onwards; Ibn Sa'd ۲:۲۵; Ibn Hazm: ۱۵۶; - ۵

Hamawi ٢:١٢٨

carried out in Jaraf. The places of rest for the forces in the daytime and nighttime(۱) and the places where the army should concentrate were also considered by him (S) as in the battles of Badr and Tabuk(۲). He (S) would select the shortest route to arrive at the goal and would keep it hidden from the view of the enemy(۳). At the same time, he would try as much as possible to choose routes that had wells and plenty of water supply throughout(۴).

The supreme commander would give the following instructions to the army when they set out:

To be careful not to make noise and avoid anything that would draw the attention of the enemy, like the bells worn around the necks of camels.

Not to use shiny and glittery tools.

Staying behind or moving ahead of the forces(۵).

Moving during the night in order to remain hidden from the enemy(۶).

Taking routes that would not bring them directly face to face with the enemy(۷), like in the Sariya of ‘Abdullah ibn Jahash and the Conquest of Makkah.

Moving swiftly(۸) in order to remain one step ahead of the enemy and arriving at the place of battle at the appropriate time.

At the same time, the movement of the forces would be such that a group of information gathering patrols would be kept at a distance in order to keep watch.(۹) During this march, the forces were either on foot or on riding on camels(۱۰).

۱۲. The area of assembly and mobilization

This was a place which the Prophet (S) had chosen to conduct

۱- Wāqidi ۲:۹۹۳, ۱۰۰۶; Ibn Hishām ۲:۲۵۷ onwards; Hamawi ۲:۱۴; Kalā’i ۱:۸۵; Ibn Sayyid al-

Nās ۱:۲۴۱ onwards

۲- Ibn Hishām ۳:۶۹; Ibn Sa'd ۲:۵۹; Tabari ۳:۹; Ibn Sayyid al-Nās ۲:۱۳۱

۳- Wāqidi ۱:۱۳, ۲:۶۳۲; Ibn Sa'd ۲:۹۶; Hamawi ۱:۲۱۴; Ibn Sayyid al-Nās ۲:۵۴; Ibn Katheer ۳:۲۶۱

۴- Ibn Hishām ۲:۲۶۸ onwards, ۳:۶۹, ۹۰; Ibn Sa'd ۲:۹۶; Bakri ۳:۷۴۲

۵- Wāqidi ۱:۵۶, ۲:۵۳۵; Ibn Katheer ۳:۲۶۱

۶- Wāqidi ۱:۴۰۳, ۲:۵۳۴, ۵۵۷; Ibn Hishām ۳:۲۷۹; Ibn Sa'd ۲:۴۴, ۵۶; Kalā'i ۱:۵۸; Ibn Sayyid al-Nās ۲:۵۴, ۷۹

۷- Wāqidi ۱:۱۳, ۲:۲۵۲, ۸۰۰; Ibn Hishām ۲:۲۵۲; Ibn Hazm: ۸۰۲

۸- Wāqidi ۱:۴۰۳, ۲:۵۳۶; Ibn Hishām ۳:۲۹۲; Ibn Sa'd ۲:۶۱, ۱۱۷; Ibn Atheer ۲:۱۸۸; Ibn Sayyid al-Nās ۲:۱۰۳

۹- Wāqidi ۱:۲۱۷, ۲,۶۰۲

۱۰- Ibn Hishām ۲:۲۶۴; Ibn Sa'd ۲:۱۲; Ibn Hazm: ۱۰۸; Qurtubi, al-Jāmi' li Ahkām al-Qur'ān ۴:۳۰۶; Ibn Katheer ۳:۲۶۰, ۵:۹

the following matters: assemble the forces(۱), organize them(۲), review them(۳), carry out a selection of some soldiers and ask others to return(۴), prepare the battle gear, weapons(۵), conduct a final check(۶), arrange the necessary food and water provisions(۷), prepare (the soldiers) physically and mentally(۸), make the battle-plan by taking all the possibilities and different battle scenarios into consideration(۹), select and announcing his deputy in Madina(۱۰), review the flags and banners and select those who will carry them(۱۱), determine the tribes who will participate in the battle(۱۲) and review the means of transport to be used by the forces(۱۳).

۱۳. The area of encampment and setting up base

This was a place selected by the Prophet (S) for the army to set camp(۱۴). In the Battle of Badr it was in al-'Adwat al-Dunyā, in the Battle of Uhud it was in front of the Mountain of Uhud(۱۵) and in the Battle of Khandaq it was near the Sala' Mountain. The camping of the troops in a suitable place(۱۶), like an area which is fortified in three directions and keeps the enemies at bay; as in the Battle of Khandaq where only the northern area was accessible, and also selecting suitable places in battle, such that this place is in accordance with all the required conditions of a base camp. For example in the Battle of Khaybar, the said places were chosen by the inspection of the commanders(۱۷) and the decision was based on the following criteria:

Securing the ease of access and movement for friendly forces while at the same time making

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۱- Wāqidi ۱:۲۰, ۳۳۵, ۳:۱۱۱۷; Ibn Hishām ۲:۲۵۷; Ibn Sa'd ۲:۲۵, ۱۳۶

۲- Wāqidi ۲:۸۰۰, ۸۱۲, ۸۲۰, ۳:۸۹۵, ۹۹۵, ۱۰۳۴; Ibn Hishām ۴:۲۴, ۴۹; Ibn Sa'd ۲:۱۰۸; Ibn Hazm: ۲۳۱; Ibn 'Asākir, Tārikh Dimishq ۱:۱۱۱

۳- Wāqidi ۱:۲۰; Ibn Hishām ۲:۲۵۷; Ibn Sa'd ۲:۲۵, ۹۲; Kalā'i ۱:۱۳۵; Ibn Katheer ۴:۲۴۰

۴- Wāqidi ۱:۲۰, ۲۱; Ibn Hishām ۳:۷۰; Ibn Hazm: ۱۵۹

۵- Wāqidi ۳:۹۲۷; Ibn Sa'd ۲:۱۱۹; Tabari ۳:۷۳; Suhayli ۴:۱۶۳

۶- Wāqidi ۳:۱۱۱۷; Ibn Hishām ۲:۲۵۷; Ibn Sa'd ۲:۲۵

۷- Wāqidi ۱:۱۴۵, ۱۹۸, ۵۰۰; Ibn Hishām ۲:۳۲۰; Kalā'i ۱:۱۱۲; Ibn Katheer ۴:۲۸۲

۸- Ibn Hanbal ۱:۳۰۷; Bukhāri (al-Jihād ۱۱۰); Abu Dāwud (al-Jihād ۲۴)

۹- Wāqidi ۱:۱۳, ۵۶, ۲۱۷; Ibn Sa'd ۲:۹۶; Ibn Katheer ۳:۲۱۶

۱۰- Wāqidi ۱:۱۲ onwards,۲:۵۷۳, ۳:۹۹۵; Ibn Hishām ۲:۲۴۱, ۲۵۱, ۳:۲۰۲, ۳۲۱, ۳۴۲; Ibn Sa'd ۲:۱۱۹; Ibn Khayyāt ۱:۷۱; Ibn 'Abd al-Barr ۳:۱۰۲۳; Ibn Sayyid al-Nās ۲:۱۶۷

۱۱- Wāqidi ۱:۲۱۵, ۳۸۸, ۲:۸۲۲, ۳:۹۹۵; Ibn Hishām ۳:۳۴۲, ۴:۴۲; Ibn Sa'd۲:۳۴, ۴۵; Ibn Khayyāt ۱:۲۹; Ibn Hazm: ۲۱۲; Ibn Atheer ۴:۱۶ onwards

۱۲- Wāqidi ۱:۱۰-۱۳, ۴۸, ۲:۸۰۰, ۸۱۹, ۸۲۰; Ibn Hishām ۲:۲۴۱, ۲۵۱, ۴:۴۲; Ibn Sa'd ۲:۱, ۴; Ibn Hazm: ۱۰۰; Ibn Sayyid al-Nās ۱:۲۲۶

۱۳- Wāqidi ۱:۳۹۶; Ibn Hishām ۲:۲۶۴; Tabari ۳:۱۰۲; Muslim ۳:۱۴۲۹

۱۴- Q۸:۴۲; Wāqidi ۱:۵۳; ۲:۴۴۵; Ibn Hishām ۳:۶۹, ۲۳۱

۱۵- Mount Uhud is was used like a strong fort that was positioned behind the Muslim army (Tr.)

۱۶- Wāqidi ۲:۴۴۵; Ibn Hazm: ۱۸۶, ۱۸۷; Tabari ۳:۹; Kalā'i ۱:۱۳۰; Ibn Sayyid al-Nās ۲:۲۳۱

۱۷- Wāqidi ۱:۵۳, ۲:۶۴۳; Ibn Hishām ۳:۲۳۴; Ibn Hazm: ۱۸۶

it hard to reach for enemy troops(۱).

Facing the direction which would cause the sun to be behind their own forces(۲); like in the Battle of Badr and other battles.

For the troops to be in front of a mountain or any other natural fortress(۳); as in the Battle of Uhud.

Keeping the base camp near sources of water and some major highways(۴).

Plentitude of grass and grazing ground in the area(۵).

Making sure the area is suitable medically and hygienically(۶).

Ensuring the ground is hard and with areas where the battle can be fought(۷).

Being far away from the reach of enemy arrows(۸); as in the battles of Bani Nadhir, Bani Quraydha and Khaybar.

Having the possibility of moving away in case there are no reinforcements(۹).

The ability to cut off the enemy supply routes and stopping them from obtaining it (supplies)(۱۰).

The possibility of securing the necessary cover and camouflage(۱۱).

Being able to fully control their own forces(۱۲).

Ease of movement in order to keep watch over the enemy and spy on them(۱۳).

In this area, the Prophet (S) placed the command post at an elevated position, so that it would be possible for him to have complete control and ability to supervise the war(۱۴). He (S) would arrange the forces in ranks(۱۵) according to their battle instructions(۱۶); like the cavalry, the infantry, the special forces, the vanguard, the archers, the rear and others.

The measures that were taken in the area when the base camp was set up included:

review and assessment[۱۷]; inspection of the troops[۱۸]; assembling the troops and their

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۱- Wāqidi ۱:۵۴; Ibn Hishām ۳:۳۴۴; Kalā’i ۱:۱۳۰; Ibn Sayyid al-Nās ۱:۲۵۱, ۲:۲۳۱

۲- Wāqidi ۱:۵۶, ۲۲۰; Harawi, al-Hiyal al-Harbiyya: ۹۷

۳- Wāqidi ۱:۱۹۹, ۲۲۰; Ibn Hishām ۱:۵۳

۴- Wāqidi ۱:۵۶, ۲۲۰; Harawi: ۹۷

۵- Ibn Hishām ۳:۳۰۲; Muslim (al-Imārah ۱۷۸); Ibn Hanbal ۲:۳۲۷; Tabari ۵۰۷; Bakri ۲:۲۲۹, ۱۲۲۰; Hamawi ۵:۱۱۸

۶- Wāqidi ۲:۶۴۴, ۶۴۶

۷- Wāqidi ۱:۵۴; Ibn Hishām ۳:۳۴۴; Kalā’i ۱:۱۳۰; Ibn Sayyid al-Nās ۱:۲۵۱, ۲:۱۳۱

۸- Wāqidi ۱:۱۷۶, ۳۶۳, ۴۹۶, ۲:۶۳۳ onward, ۹۹۲; Ibn Hishām ۳:۵۰, ۱۹۹, ۲۴۴ onwards ۴:۱۲۱; Ibn Sa’d ۲:۱۹, ۴۰, ۵۳, ۱۱۴; Ibn Hazm: ۱۸۱, ۱۹۱; Ibn Sayyid al-Nās ۲:۶۸, ۱۳۰, ۲۰۱

۹- Wāqidi ۱:۱۷۷, ۳۶۸, ۴۴۹; Ibn Hishām ۳:۱۹۹; Kalā’i ۱:۱۱۱

۱۰- Wāqidi ۲:۶۵۱, ۶۵۲, ۸۰۴; Ibn Hishām ۳:۳۴۴; Kalā’i ۱:۱۳۰; Ibn Sayyid al-Nās ۲:۱۳۱

۱۱- Wāqidi ۱:۵۳, ۲:۴۴۵; Ibn Hishām ۳:۶۹; Kalā’i ۱:۱۳۰; ‘Imād Talās, al-Rasul al-‘Arabi: ۳۱۰-۳۱۱

۱۲- Wāqidi ۱:۵۳, ۵۴, ۲۲۰; Tabari ۳:۹; Kalā’i ۱:۱۳۰

۱۳- Wāqidi ۲:۴۶۲, ۴۶۴; Ibn Hishām ۴:۸۵; Tabari ۲:۵۶۸

۱۴- Wāqidi ۱:۵۵, ۲۲۰, ۲:۶۴۴; Ibn Sayyid al-Nās ۱:۱۳۱; Ibn Katheer ۴:۱۹۹; Harawi: ۸۷

۱۵- Wāqidi ۱:۵۶, ۲۲۴, ۲:۶۴۹; Ibn Hishām ۳:۲۳۱; Ibn Sa’d ۲:۴۸; Ibn Sayyid al-Nās ۲:۴۸

۱۶- Wāqidi ۱:۱۹, ۲۷, ۲۲۵, ۲:۶۴۵, ۳:۱۰۰۲; Ibn Hishām ۲:۲۶۴; Muslim ۳:۱۴۳۰

۱۷- Wāqidi ۱:۵۶, ۲:۴۴۵; Ibn Hishām ۳:۶۹, ۲۳۱; Ibn Sayyid al-Nās ۲:۱۳۱

۱۸- Wāqidi ۱:۵۶, ۲۱۹, ۲:۸۱۹-۸۲۳; Ibn Hishām ۳:۲۱۸, ۴:۴۶

accouterments(١); organizing the ranks(٢); specifying the battle instructions(٣), and the necessary guarding and protection especially of the command post(۴); appointing the commanders of the ranks and contingents(۵) including those responsible for the command post and its protection; preparing the troops psychologically and spiritually(۶); encouraging them to fight(٧); specifying the secret code words for identification(٨); issuing the command to start the war(٩); the mode of co-operation(١٠) between the forces as was done in the Battle of Badr - between the units like in the Sariya of Tufayl ibn ‘Amr, between the commanders who marched towards Tā’if after the Battle of Hunayn and between the units and contingents, as in the troops who entered Makkah during the Conquest of Makkah; conducting training exercises on the principles of archery(١١), attack or the techniques that the soldiers should use when they come face to face with the enemy(١٢); specifying the time and place for war(١٣) which would be before the enemy was well prepared and in the hours of twilight. Aside from these issues, in the command post the battle with the enemy would also be supervised(١۴).

١۴. Keeping the operations secret and covert

The Holy Prophet (S) would try very hard to conduct the military operations in a covert and clandestine manner. Therefore he would take extra measures to attain this goal. For this reason, the mobilization and preparation for war would take place in secret; like in the Sariya of ‘Abdullah ibn Jahash and the Conquest of Makkah etc. and aside from a select few who were known for their

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١- Zuhri: ٨۶; Wāqidi ١:٢١٩ onwards, ۴٠۵, ٢:۵٢٢, ٨٠١, ١١٢٢; Ibn Hishām ٣:٢٣

٢- Wāqidi ١:۵۶, ٢١٩; Tabari ۶:۵٧٣; Ibn Hazm: ٢٣٩

٣- Wāqidi ١:٢١٩, ٢٢۴; Ibn Hishām ٣:٢۴٣, ۴:۴٩; Ibn Sa’d ٢:٢ onwards; Suhayli ۴:٩۶; Kalā’i ١:١١٣

۴- Wāqidi ١:٢١٧, ٢:۵٠۴; Ibn Sa’d ٢:۴٨; Tabari ٢:۵۶٧

۵- Wāqidi ١:٢١٧, ٢:۵٠۴, ٨٠٠, ٨٢٠; Ibn Hishām ۴:۴٢, ۴۶-۴٩; Suhayli ۴:۶٠

۶- Ibn Hishām ٢:٢٧٩; Ibn Hanbal ١:١١٧; Bukhāri (al-Anbiyā’ ۵۴, al-Jihād ١١٠); Tabari ٢:۴۴٨

۷- (Wāqidi ۱:۵۸ onwards; Ibn Hishām ۴:۱۶۱; Ibn Hanbal ۳:۱۳۷; Bukhāri (al-Maghāzi ۱۷

۸- Wāqidi ۱:۷۱, ۲:۴۶۶, ۳:۱۱۱۷; Ibn Hishām ۳:۲۳۷, ۴:۲۹۱; Ibn Sa'd ۳:۸۵; Ibn Sayyid al-Nās ۲:۱۴۶

۹- Shaybāni ۱:۵۸; Wāqidi ۱:۲۲۰, ۲:۷۷۸; Tabari ۲:۵۰۷

۱۰- Wāqidi ۱:۶۸, ۳:۹۲۳; Ibn Hishām ۴:۴۹; Ibn Sa'd ۲:۱۱۳; Colonel Akram, Sayfullah Khālid: ۱۱۴

۱۱- Shaybāni ۱:۵۸; Wāqidi ۱:۶۷, ۶۸; Ibn Hishām ۲:۲۷۸; Muslim ۳:۱۳۶۲; Ibn Qutayba 'Uyun al-Akhbār ۲:۱۰۷

۱۲- Wāqidi ۱:۳۴۳, ۳:۱۱۱۷; Ibn Hishām ۲:۲۸۱; Ibn Sa'd ۲:۳۵; Tabari ۳:۱۸۴; Ibn Sayyid al-Nās ۲:۳۹

۱۳- Wāqidi ۱:۱۳, ۳:۸۹۷; Ibn Sa'd ۲:۴۴, ۲۸۱

۱۴- Wāqidi ۱:۱۷۷; Ibn Hishām ۲:۳۲۵-۳۲۷; Ibn Sa'd ۲:۷۰; Ibn Hazm: ۲۸; Kalā'i ۱:۱۳۴

trustworthiness and their ability to keep secrets, nobody was aware what the intention and goal of the Holy Prophet (S) was(۱).

The Holy Prophet (S) would then issue brief instructions for the commander of the operations(۲) and would complete his orders to the commanders either by letter or verbally(۳). He (S) would also specify the time it should take for the mission to be conducted(۴) and the direction and ways by which they should divert the enemy(۵). He would keep the missions and preparations for some of the battles hidden and would not do them openly(۶). Aside from this, he would give instructions that the secrets should be kept hidden and the goal should not be announced until the appropriate time(۷).

He would disperse spies and intelligence agents(۸), arrest enemy spies in order to prevent them from sending information to the enemy(۹), blockade the routes used by the enemy spies so that they could not take information back to the enemy base(۱۰), and would actually not permit any of these forces from entering or exiting the said area(۱۱). In order that the intelligence apparatus may function even better, the Holy Prophet (S) would personally oversee these operations and would stress on their importance.

۱۵. Specification and assessment of the battle ground

The assessment and specification of the battle grounds was linked to the military, economic and political prowess of the commanders and personnel. Strategically, a more prudent and complete, and from the tactical viewpoint, the enemy, the land and the battle strategy a firm position was selected(۱۲).

The Holy Prophet (S) would

۱- Wāqidi ۱:۱۳, ۲۰۳, ۲:۵۳۵, ۳:۱۱۲۳; Ibn Hishām ۴:۱۵, ۳۹; Ibn Sa'd ۲:۵۶, ۶۵; Kalā'i ۱:۱۳۸

۲- Wāqidi ۱:۱۳, ۲:۷۹۶; Ibn Hishām ۲:۲۵۲; Ibn Sa'd ۲:۵, ۹۶; Ibn Hazm: ۱۰۴; Ibn Sayyid al-Nās ۲:۱۶۱

٣- Wāqidi ١:١٣, ٣٤٣; Ibn Sa’d ٢:٣٥; Ibn Hazm: ١٠٥; Ibn Sayyid al-Nās ٢:٣٩; Ibn al-Qayyim ٢:٣٥٨

٤- Wāqidi ١:١٣, ٣٦٣; Ibn Sa’d ٢:٤٠; Suhayli ٣:١٣٦; Kalā’i ١:١٢١, ١٢٢; Ibn Sayyid al-Nās ٢:١٠٩

٥- Wāqidi ١:١٣, ٢:٦٣٦; Ibn Sa’d ٢:٩٦; Ibn Atheer ٢:١٨٨; Ibn Sayyid al-Nās ٢:٥٤

٦- Wāqidi ٢:٧٩٦, ٨٠٢-٨٠٥; Ibn Hishām ٤:٣٩; Ibn Hanbal ٣:٤٥٦; Bukhāri (al-Jihād ١٠٣, al-Maghāzi ٧٩); Muslim (al-Tawba ٢٥٤); Abu Dāwud (al-Jihād ٩٢)

٧- Wāqidi ١:١٩٥; Ibn Hishām ٣:٥٠, ٤:٣٩; Ibn Sa’d ٢:٢٤, ٩٢; Ibn Atheer ٢:١٨٨

٨- Wāqidi ١:٢٠٣, ٢٠٤; Ibn Hishām ٢:٢٦٨, ٤:٣٩; Ibn Sa’d ١:٢٠٧; Tabari ٢:٤٣٦; Kalā’i ١:١١٣

٩- Wāqidi ١:٤٠٤, ٤٠٦; Ibn Hishām ٢:٢٦٨; Suhayli ٣:٤٣

١٠- Wāqidi ١:١١, ١٣, ١٩٦, ١٩٨, ٢:٨١٥; Ibn Hishām ٣:٥٣; Ibn Sa’d ٢:٢٤; Tabari ٢:٤٩٤; Ibn Hazm: ١٠٢

١١- Wāqidi ٢:٨١٥

١٢- al-Mawsu’ah al-‘Askariyya ١:٢٦١

assess the battle readiness in all the ranks and would constantly seek information and updates about the enemy and his own forces in the battlefield(۱) and was completely aware of all the other military and political conditions(۲). As a result, his orders would only be issued after being supported by strong intelligence and various other means of affirming their prudence and correctness(۳).

Other matters that were examined and looked into by the Holy Prophet (S) included:

With regards to the enemy: their strength, assembly, preparation and weaponry(۴).

With regards to the friend: Furnishing complete battle gear and military equipment and making them equally trained and motivated(۵).

With regards to the land: ensuring that it is suitable for setting up camp and carrying out military operations(۶).

۱۶. Co-operation

The Holy Prophet (S) would encourage his forces to co-operate with each other when he was readying them for battle(۷). He asked the soldiers and all the people to assist the army materially(۸). In the same way, he would instruct the commanders to work with those who were under them, the soldiers to co-operate with each other, the units to collaborate with one another, the cavalry to support the infantry, the rear to work with the vanguard and the contingents to work with the army. In the same way he would himself, as the supreme commander, work with the soldiers(۹) and in order to strengthen this bond(۱۰), he instituted a pact of brotherhood between the Muhājirs and the Ansārs(۱۱) and placed all the believers as one entity and one body(۱۲).

۱۷. Invasion and attack

Invasion'

۱- Wāqidi ۱:۱۹, ۲۰۷, ۲۱۸; Ibn Hishām ۲:۲۶۸, ۴:۳۷, ۴۲; Kalā'i ۱:۸۷

۲- Shaybāni ۱:۱۱۸; Wāqidi ۲:۴۴۵-۴۵۲, ۴۴۹; Ibn Sa’d ۲:۷۰; Ibn Hazm: ۲۰۸; Kalā’i ۱:۱۴۴; Ibn al-Qayyim ۲:۳۰۳

۳- Wāqidi ۱:۱۰, ۱۹۷, ۲:۵۵۰, ۷۵۵, ۳:۱۰۱۱; Ibn Hishām ۲:۲۴۵, ۳:۵۳, ۲۲۴, ۲۶۸, ۲۶۹; Ibn Sa’d ۲:۲-۵, ۶۱, ۸۵, ۸۹, ۲۰۹; Ibn Hazm: ۱۰۲, ۲۲۶, ۲۲۷; Ibn Atheer ۲:۲۰۹, ۲۲۶, ۳۰۳; Ibn Sayyid al-Nās ۱:۲۲۴, ۲:۳۹

۴- Wāqidi ۱:۲۰۷, ۲۱۸, ۴۴۵, ۴۶۱; Ibn Hishām ۳:۲۴۳; Ibn Sa’d ۲:۲۵; Kalā’i ۱:۱۱۳; Ibn Katheer ۴:۱۰۳

۵- Wāqidi ۱:۲۰۷, ۲۱۸, ۳:۹۹۶; Ibn Hishām ۳:۲۳۲; Ibn Sa’d ۲:۱۱۹

۶- Wāqidi ۱:۵۴, ۲۲۰, ۲:۶۵۱, ۹۲۲; Ibn Hishām ۳:۵۰, ۶۹, ۲۶۴; Ibn Sa’d ۲:۴۵; Ibn Sayyid al-Nās ۲:۶۸

۷- Ibn Hanbal ۲:۴۷۱, ۳:۴۸۷; Bukhāri (al-Jihād ۱۸۴); ibn Mājah (al-Jihād ۳); Tirmidhi (Fadhā’il al-Jihād ۲۰)

۸- Wāqidi ۳:۹۹۱; Ibn Hishām ۴:۲۶۱; Bukhāri (al-Jihād ۲, ۳۱)

۹- Wāqidi ۱:۶۸ onwards; Ibn Hishām ۴:۴۹; Ibn Sa’d ۲:۱۱۳

۱۰- Wāqidi ۲:۴۴۵; Ibn Hishām ۲:۲۶۴; Ibn Sa’d ۲:!۲; Tabari ۲:۵۶۸

۱۱- Ibn Hishām ۲:۱۵۰; Ibn Sa’d ۲:۱; Suhayli ۲:۲۵۲

۱۲- Q۴۹:۱۰; Bukhāri (al-Adab ۲۷); Muslim (al-Birr ۶۶)

and attack' was one of the military strategies of the Holy Prophet (S) that he would implement against the enemy. He (S) employed a state of constant offense and would attack the enemy continuously, and as a result he left them with no choice but to do things that would make their goals and intentions clear(۱). The Prophet's goal in invading and attacking was displaying the strength and might of the Muslim army(۲), gaining the upper hand over the enemy(۳) and continuously encountering them (and countering their intended attacks)(۴).

The Sariya and military missions that he (S) would send was not for anything but invasion and attack(۵), the Battle of Hamrā' al-Asad(۶) was only a show of strength and the Battle of Dumat al-Jundal(۷) was only fought to get information, learn about and test the strength and capability of the Roman army. The Muslim army fought Badr al-Aākhar(۸) only in order to gain the upper hand over the enemy and it was then that Abu Sufyān turned back on his promise of war and tried to give excuses (for not fighting)(۹). However, the Prophet (S) had decided to launch an attack and said: 'I swear by He in whose hand my life is, even if nobody accompanies me, I will come out (to fight)(۱۰).'

۱۸. Display of strength and might

One of the manifestations of attack is 'psychological warfare' which is actually an indirect type of warfare(۱۱) whose goal is instilling fear in the enemy(۱۲), weakening his spirits(۱۳) and preventing him from many of his aggressive plans(۱۴). The

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۱- Wāqidi ۱:۳۳۴, ۳۸۴; Ibn Hishām ۳:۱۲۸, ۲۲۰; Ibn Sa'd ۲:۳۴, ۴۲; Ibn Hazm: ۱۷۵, ۱۸۴; Kalā'i ۱:۱۰۴; Ibn Sayyid al-Nās ۲:۳۷, ۵۲; Ibn Katheer ۴:۸۴, ۸۷

۲- Wāqidi ۱:۳۲۴, ۳۸۴; Ibn Hishām ۳:۱۲۸, ۳۲۱; Ibn Sa'd ۲:۳۴, ۴۲; Ibn Hazm: ۱۷۵

۳- Wāqidi ۱:۳۳۵, ۳:۹۹۰, ۱۰۹۱; Ibn Sa'd ۲:۱۱۹; Suhayli ۴:۱۹۶

۴- Wāqidi ۱:۳۳۴; Ibn Hishām ۳:۲۲۰; Ibn Sa'd ۲:۴۲, ۴۵; Tabari ۲:۵۶۴

۵- Wāqidi ۱:۱۱, ۱۳, ۳۴۰, ۵۵۰; Ibn Hishām ۲:۲۴۵, ۲۵۱; Ibn Sa'd ۲:۵۶, ۶۱, ۶۵; Ibn Atheer ۲:۲۰۷; Kalā'i ۱:۵۸

۶- Wāqidi ۱:۳۳۴; Ibn Hishām ۳:۱۲۸; Ibn Sa’d ۳:۳۴; Ibn Khayyāt ۱:۳۸; Tabari ۳:۲۹; Ibn Hazm: ۱۷۵; Kalā’i ۱:۱۰۴; Ibn Sayyid al-Nās ۲:۳۷; Ibn Katheer ۴:۴۸

۷- Wāqidi ۱:۴۰۲; Ibn Hishām ۳:۲۲۴; Ibn Sa’d ۲:۴۴; Ibn Hazm: ۱۸۴; Ibn Sayyid al-Nās ۲:۵۴

۸- Wāqidi ۱:۳۸۵, ۲۸۷

۹- Wāqidi ۱:۳۸۷

۱۰- Wāqidi ۱:۳۲۶

۱۱- Wāqidi ۱:۳۳۴, ۳۸۴, ۲:۸۲۲; Ibn Hishām ۴:۶۴, ۴۷; Ibn Sa’d ۲:۳۴, ۴۲, ۷۰, ۹۲; Ibn Hazm: ۲۰۹; Ibn Qayyim ۲:۳۰۶

۱۲- Zuhri: ۵; Ibn Hanbal ۱:۲۲۹; Bukhāri (al-Hajj ۸۰); Kalā’i ۱:۱۰۵; Ibn Sayyid al-Nās ۲:۱۱۶

۱۳- Zuhri: ۵۸; Wāqidi ۱:۳۳۸, ۳:۹۹۰, ۱۱۲۴; Ibn Sa’d ۲:۱۱۹; Suhayl ۴:۱۹۶

۱۴- Wāqidi ۱:۳۳۸; Ibn Hishām ۴:۱۹, ۲۱, ۴۷; Ibn Sa’d ۲:۹۸; Ibn Atheer ۲:۲۳۶, ۲۴۶; Kalā’i ۱:۱۰۵

Noble Prophet (S) used various methods to gain information in order to create fear in the enemy(۱). In the battles of Hamrā' al-Asad, Khandaq and the Conquest, by burning the dry date palms and plantations of the enemy(۲), he created a large fire(۳) and paraded the large number of troops and weapons(۴) he had in front of the enemy commander i.e. Abu Sufyān, before entering Makkah.

Before the Battle of Badr, while performing the Hajj al-Tamatu', he slaughtered the camel that was linked to Abu Jahl(۵). During the Conquest, he performed the Sa'ee between Safā and Marwa quickly(۶), with his followers carrying sheathed swords(۷), he performed the circumambulation while riding on a camel(۸). Then he turned his cloak on the side and left his right arm open(۹), ordering the whole army to do just as he had done(۱۰). He praised those of them who displayed their strength to the enemy(۱۱). These tactics were quite successful and assisted in destroying the resistance of the enemy, to such an extent that he had made them certain that they would by no means be capable to come face to face with the Muslim army(۱۲).

۱۹. Forewarning prior to battle

The supreme commander would commence war in the following manner(۱۳):

In a direct manner(۱۴) i.e. he would normally remain in a condition of continual war with the enemy, and would use it as a preventative measure(۱۵).

Giving the enemy an choice between accepting Islām and war(۱۶). He would send this type of warning through a messenger, and if he did not get a

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۱- Zuhri: ۷۹; Wāqidi ۱:۳۳۷, ۳۳۸; Ibn Sayyid al-Nās ۲:۶۴, ۱۷۰; Ibn al-Qayyim ۲:۳۹۰
۲- Wāqidi ۳:۹۲۸; Ibn Hishām ۴:۱۲۲; Suhayli ۳:۲۵۰; Kalā'i ۱:۱۱۱; Ibn Katheer ۴:۷۷, ۳۴۶
۳- Ibn Hishām ۴:۴۴; Ibn Sa'd ۲:۹۷; Tabari ۳:۵۲; Ibn Atheer ۲:۱۴۴; Ibn Sayyid al-Nās ۲:۱۶۸
۴- Wāqidi ۲:۸۱۹, ۸۲۰, ۸۲۲; Ibn Hishām ۴:۴۶, ۴۷
۵- Wāqidi ۲:۶۱۴; Abu Dāwud (al-Manāsik ۱۲)
۶- Wāqidi ۲:۷۳۶; Ibn Hishām ۴:۱۳; Tabari ۳:۲۴; Ibn Sayyid al-Nās ۲:۱۴۸

۷- Wāqidi ۲:۷۳۴, ۷۳۵; Tabari ۳:۲۴

۸- Wāqidi ۲:۷۳۵; Abu Dāwud (al-Tawāf ۳, al-Raml ۱)

۹- Wāqidi ۲:۷۳۵; Ibn Hishām ۴:۱۳; Tabari ۳:۲۴

۱۰- (Tr.) Through this he (S) displayed the strength and might of his army to the enemy.

۱۱- Ibn Hishām ۴:۱۳; Ibn Hanbal ۱:۲۲۹; Tirmidhi (al-Hajj ۳۹); Nasā'i (al-Manāsik ۱۷۶)

۱۲- Wāqidi ۱:۸۲۱, ۱۹۵; Ibn Hishām ۳:۴۶,۲۱۳, ۲۹۲; Ibn Sa'd ۲:۲۱, ۴۳; ۵۶; Ibn Hazm: ۱۵۲, ۱۸۲, ۲۰۰; Kalā'i ۱:۱۲۲; Ibn Sayyid al-Nās ۱:۲۹۴

۱۳- Wāqidi ۱:۳۳۵, ۳۷۱, ۲:۷۹۹; Ibn Hishām ۳:۲۲۴; Tabari ۳:۱۰۱; Ibn Hazm: ۲۰۲; Ibn Katheer ۴:۱۲

۱۴- Ibn Sa'd ۲:۴, ۱۹,۲۴, ۴۳, ۵۶, ۱۰۸; Ibn Atheer ۲:۱۷۳, ۱۸۸, ۱۹۲

۱۵- Wāqidi ۱:۱۸۲, ۱۹۵; Ibn Hishām ۳:۴۶; Ibn Sa'd ۲:۲۱, ۲۴, ۳۵, ۴۳-۴۵, ۶۲, ۹۵; Ibn Hazm: ۱۵۲; Ibn Sayyid al-Nās ۱:۲۹۴

۱۶- Wāqidi ۲:۵۶۰, ۳:۱۱۲۵; Ibn Hishām ۴:۱۶۹, ۲۳۹; Ibn Sa'd ۲:۶۴, ۱۱۹, ۱۲۲; Ibn Atheer ۲:۲۰۹, ۲۹۳; Ibn Sayyid al-Nās ۲:۱۰۸, ۲۲۰; Ibn al-Qayyim ۲:۲۹۹, ۳:۱۱

response he would commence the war; like in the Sariya of 'Abd al-Rahmān ibn 'Awf .and Khālid bin Walid to Dumat al-Jundal and against the Bani al-Hārith

Nullification and breaking of pacts(١): When the enemies would break their peace pacts, the Prophet (S) would send some people to warn them and remind them of their treachery and betrayal; just as he had done in the 'four battles' against the .Jews

The Holy Prophet (S) would fight three types of battles. One was the battle fought without any warning or notice(٢), like the battles that he fought against the hostile Arab tribes or the Quraysh and external foes. In these cases, he would launch surprise attacks on these groups in their own territories. Another type was preceded by forewarning(٣), so he would mostly give the enemy an option and try to reason .with them kindly as he wanted all the people to accept Islām

However, nullifying the pact(۴) was dealt with in a different way when it came to the Jews who lived in Madina and its outskirts. The Prophet (S) created a pact of defense with them as 'citizens' and had acknowledged them as fellow compatriots. Despite this they broke their pact and turned into a center for plotting and ambush (against the Muslims). He (S) also sent a representative(۵) to the Bani Qaynuqā'(۶) and the Bani Nadhir(٧) and gave them a notice that they should leave their lands in ten days(٨), but they did not pay any attention to the warning reacted

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١- Zuhri: ٧١, ٨۴, ٨٩; Wāqidi ١:١٧۶, ٣۶٣, ٢:۴٩۶, ۶٣٣; Ibn Hishām ٣:۵٠, ١٩٩, ٢۴۴, ٣۴٢; Ibn Sa'd ٢:١٩, ۴٠, ۵٣, ٧٧; Ibn Hazm: ١۵۴, ١٨١, ١٩١, ٢١١; Ibn Sayyid al-Nās ١:٢٩۴, ٢:۴٨, ۶۴, ١٣٠

٢- Wāqidi ١:١٨٢, ١٩٣, ١٩۵; Ibn Hishām ٣:۴۶; Ibn Sa'd ٢:٢١, ٢۴, ٣۵, ۴٣-۴۵; Ibn Hazm: ١۵٢, ١٨٢; Ibn Atheer ٢:٢٠٧; Ibn Sayyid al-Nās ١:٢٩۴, ٣٠۴, ٢:۵٢, ۵۴

٣- Ibn Sa'd ٢:١٢٢; Bukhāri (al-Jihād ١۴٣); Muslim (al-Jihād ٢, Fadhā'il al-Sahābah ٣۵); Ibn (Mājah (al-Jihād ٣٨); Abu Dāwud (al-Jihād ٨٢

۴- Wāqidi ١:١٧۶, ٣۶٣, ٢:۴٩۶; Zuhri: ٧١, ٨٩; Ibn Hishām ٣:۵٠, ١٩٩; Ibn Sa'd ٢:١٩, ۴٠; Ibn Hazm: ١۵۴, ١٨١; Ibn Sayyid al-Nās ١:٢٩۴, ٢:۴٨

Wāqidi ۱:۱۷۶, Suhayli ۳:۱۳۷, Ibn Atheer ۲:۱۳۷; Ibn Sayyid al-Nās ۲:۲۹۴ -۵

Wāqidi ۱:۳۶۵; Ibn Sa'd ۲:۴۱; Tabari ۲:۵۵۲; Ibn Sayyid al-Nās ۲:۴۹ -۶

Ibn Sa'd ۲:۴۱; Tabari ۲:۵۵۲; Ibn Sayyid al-Nās ۲:۴۹; Ibn Katheer ۴:۷۵ -۷

.Ibid -۸

.with disdain(۱). The Prophet (S) was left with no option but to wage war against them

The order to commence the war .۲۰

The order to start the war was issued by the supreme commander(۲) or by the commander of any independent unit(۳) and would usually be marked by the sounding of "Allahu Akbar"(۴) which would be repeated loudly so that all the soldiers could hear(۵). In the Battle of Hunayn, the Holy Prophet (S) took advantage of the loud voice of his uncle 'Abbas for this(۶). The soldiers would be asked to remain silent (after the battle had begun). No loud sound was heard from any soldier, except the movement .(of their lips and whisperings of 'Takbir' and 'Dhikr'(۷

In the Battle of Badr, during the heat of battle, someone (from among the enemy) said: Don't you see them? It is as if they are all mutes; they don't say anything but .(they are alive and are benefitting from life(۸

In the new battles, the command to commence the war was issued by sounds that were made from behind trenches or fortified areas or by fires that were thrown up in .(the air or by other means of communication(۹

The command to begin the battle with Takbir and other similar slogans would heighten the bravery and courage of the troops and would remove the fear of battle .(from their hearts(۱۰

Combat .۲۱

Battle and combat between the two sides would start in such a way that first one or a few brave soldiers from the Muslim army, and from the enemy's army, would

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Ibn Sa'd ۲:۴۱; Ibn Hazm: ۱۸۲; Ibn Sayyid al-Nās ۲:۴۹; Ibn Katheer ۴:۷۵ -۱

Shaybāni ۱:۵۸; Wāqidi ۱:۶۷, ۲:۶۴۹; Bukhāri (al-Jihād ۱۳۰); Tabari ۲:۵۰۲ -۲

Zuhri: ۱۵۱; Wāqidi ۲:۷۷۸; Ibn Hishām ۴:۲۹۱; Ibn Sayyid al-Nās ۲:۱۶۱ -۳

Wāqidi ۲:۷۷۸; Ibn Hanbal ۶:۱۱; Bukhāri (al-Jihād ۱۳۰); Ibn Qutaybah, 'Uyun al-Akhbār -۴

۱:۱۰۸

۵- Wāqidi ۲:۷۷۸, ۳:۱۱۱۷; Ibn Sayyid al-Nās ۲:۲۸۱

۶- Tabari ۳:۷۵; Ibn 'Abd al-Barr, al-Isti'āb ۲:۸۱۰; Kalā'i ۱:۱۴۴

۷- Ibn Mājah (al-Jihād ۸); Abu Dāwud (al-Jihād ۱۰۲); Dārimi (al-Siyar ۶, al-Riqāq ۵); Harawi: ۹۸

۸- Wāqidi ۱:۶۲; Ibn Sa'd ۲:۱۰; Ibn Qutaybah ۱:۱۰۸

۹- Majmu'at Muhādharāt Alqaytu fi al-Akādimiyya al-'Askariyya al-'Ulyā al-Suriyyah

۱۰- There are many examples of this during the eight years of war between Iran and 'Iraq (Tr.)

come forward(1). These combatants would use various weapons including swords. They would either be on foot or horseback and would be in full armor and would move to fight each other in single one-on-one combat(2). Each one of them would kill one or more of his opponents(3). It is then that the other soldiers rush in and the full scale battle starts with complete intensity(4).

In the Battle of Badr, three fighters from the Muslim army stood to face three soldiers from the polytheists and ended up (successfully) killing their opponents.(5) In the Battle of Uhud, one person from the Muslims went to face one person (from the polytheists) and caused him to fall to the ground by one strike of the sword(6). This (one-on-one) combat would be observed by the supreme commander and the soldiers of both sides(7). So if they would kill their opponents, the spirit and courage of the troops would be strengthened while weakness and a sense of defeat would prevail over the enemy.

۲۲. Organization of the battle

The Assembly of the troops and arrangement of their encampment was done in spaced out columns which would be organized in one line or more. The arrangement of the soldiers in form and depth, was dependent on the type of war, enemy forces, military facilities, the number of forces, battle gear and equipment available, the type of weapons used and the terrain. The aim of this organization was creating a readiness for launching the main strike on the enemy, gaining freedom to maneuver, co-operation

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۱- Wāqidi ۱:۶۸, ۲۲۵; Ibn Hishām ۲:۲۷۷, ۳:۷۲; Ibn Sa'd ۲:۱۰, ۲۷; Tabari ۲:۴۴۵; Ibn Sayyid al-Nās ۱:۲۵۴, ۲:۱۰

۲- Wāqidi ۱: ۶۸, ۲۲۵, ۲:۴۷۲; Ibn Hishām ۲:۲۷۷, ۳:۲۳۵; Ibn Sa'd ۲:۱۰, ۴۹; Tabari ۲:۴۴۵, ۵۷۴; Ibn Sayyid al-Nās ۱:۲۵۴, ۲:۶۱

۳- Ibid.

۴- Wāqidi ۱:۶۸, ۲۲۵; Ibn Hishām ۲:۲۷۷, ۳:۷۲; Ibn Sa'd ۲:۱۰, ۲۷; Tabari ۲:۴۴۵

۵- Zuhri: ۶۳ onwards; Wāqidi ۱:۶۸; Ibn Hishām ۲:۲۷۷; Ibn Sa'd ۲:۱۰; Tabari ۲:۴۴۵; Kalā'i ۱:۸۸; Ibn Sayyid al-Nās ۱:۲۵۴

۶- Wāqidi ۱:۲۲۵; Ibn Hishām ۳:۷۲; Ibn Sa'd ۲:۲۸; Tabari ۲:۵۱۳; Ibn Sayyid al-Nās ۲:۱۰

۷- Wāqidi ۱:۶۸, ۲۲۵, ۲:۴۷۱; Ibn Hishām ۲:۲۷۷, ۳:۷۲, ۳۳۵; Ibn Sa'd ۲:۱۰, ۲۸, ۴۹; Tabari ۲:۲۴۵, ۵۷۴; Ibn Sayyid al-Nās ۱:۲۵۴

.(and assistance, preventing the strikes of the enemy and reducing losses(١

The Arabs of the Age of Ignorance would employ the 'Karr wa Farr' (strike and flee) tactic in their wars(٢). But the Holy Prophet (S) invented a new form of arrangement and organization of the ranks(٣) with a specific order, and this technique has also been used in more recent wars and especially in World War II. The arrangement of .ranks was either in the form of a single column or many columns

In the Battle of Badr, the Holy Prophet (S) arranged the troops in two columns(۴), in such a way that he placed the archers in the first column(۵) and in the second column he positioned the spearers and the infantry(۶), and behind this column he put the rear .(of the army(٧

Later, he changed this arrangement and organization and transferred the first column to the heart of the army and reorganized the right flank, the left flank and also the infantry(٨). When the soldiers would be arranged into two columns, a section of the cavalry would remain behind the second column and in the rear i.e. behind the .infantry and the second column

The women, munitions, preserves, the commander's camp, the place for prayer, food and other provisions were placed at the rear of the army(٩). The place of the commander was in the heart and the first column of the army(١٠), the lookout post ,was at an elevation(١١) from where he could get an overview and control the battle

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١ - Majmu'ah al-Ta'leef fi Akādimiyya Ferunzi al-'Askariyya – Takteek: ٣٧۶ onwards; Majmu'at Muhādharāt Alqaytu fi al-Akādimiyya al-'Askariyya al-'Ulyā al-Suriyyah

٢ - Ibn Sayyidah, al-Mukhassis ۶:٨١; Ibn Khaldun, al-Muqaddimah ٢:۶۵٧

٣ - Bukhāri (al-Maghāzi ٣١, ٣٧); Muslim (al-Zakāh ١٣۶, al-Jihād ۴٢); Abu Dāwud (al-Jihād (١٠٧

۴ - Muslim (al-Jihād ٧٨); Tabari ٢:۴۴۵ onwards; Ibn Sayyid al-Nās ١:٢۵٢

۵ - Shaybāni ١:۵٨; Ibn Hanbal ٣:۴۵۶, ۴٩٨; Tabari ١:۴۴۶

۶ - Shaybāni ١:۵٨; Wāqidi ١:۶٧; Ibn Hishām ٢:٢٧٨; Ibn Hanbal ٣:۴۵۶, ۴٩٨; Tabari ٢:۴۴۶

٧- Wāqidi ١:٢٢٣; Ibn Hishām ٢:٢٦٤; Ibn Hanbal ٥:٤٢٠

٨- (Wāqidi ١:٢١٩ onwards, ٢:٨٠٠, ٨١٢, ٨١٩; Muslim (al-Zakāh ١٣٦); Abu Dāwud (al-Jihād ١٠٧

٩- Wāqidi ١:٢٢٥, ٢٣٠, ٢:٦٤٥; Ibn Atheer ٢:١٨٥, ١٩٢, ٢٣٩

١٠- Wāqidi ٢:٦٥٣; Ibn Hishām ٢:٣٤٤, ٤:٤٩; Ibn Sa'd ٢:٩٨

١١- Wāqidi ١:٥٥, ٢٢٥, ٢:٤٥٧; Ibn Hishām ٢:٢٧٢, ٣:٦٩; Ibn Sa'd ٢:٩, ٢٧; Tabari ١:٤٢٦, ٤٤٠, ٥٠٧

just as the Holy Prophet (S) had done in when commanding the battles of Badr and .Uhud

Organization and arrangement of the troops in battle

First scenario

Second scenario

Third scenario

Fourth scenario

The situation on the ground in the Battle of Uhud and its results

KEY

The place where Hamza the uncle of the Prophet (S), 'Abdullah ibn Jahash and Mus'ab .ibn 'Umayr have been buried

.The place where the martyrs of Uhud have been buried

.The area where there Muslim army fought with the army of the polytheists

.The last borders of the battle in the east and west

.The place where Hamza ibn 'Abd al-Muttalib ® was martyred

The place where archers from the Muslim were positioned to guard the pass on the .small Mountain of al-Rummāh

The place where the Holy Prophet (S) was hidden after he had been injured - it was .inside a fissure in the side of Mount Uhud

.Masjid al-Fasah

Masjid al-Mustarāh (where the Holy Prophet (S) rested with his army before entering .(into Uhud

(Masjid al-Dir' (where the Prophet (S) stopped briefly when returning from Uhud

(Battles fought in order to capture forts (Harb al-Husun .۲۳

The Holy Prophet (S) employed the tactic of 'siege' in order to capture forts(۱) and aside from Khaybar and Tā'if, he never used 'direct attack and assault'(۲), because this type of warfare led to many casualties. Using heavy weaponry on a wide scale as .(in the Battle of Tā'if was not common practice for the Muslim army(۳

Many military operations would be carried out while laying siege on the fortresses, the most important among which included: completely cutting off any aid and support to

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۱- Wāqidi ۱:۱۷۷, ۳۶۳, ۲:۴۹۶, ۶۷۰; Ibn Hishām ۳:۲۴۵, ۳۴۴, ۳۴۷; Ibn Sa'd ۲:۴۰; Tabari ۲:۵۷۳; Ibn Sayyid al-Nās ۱:۲۹۵

۲- Wāqidi ۲:۶۵۳, ۷۰۰, ۲:۹۲۷; Ibn Hishām ۳:۳۴۴, ۳۵۷, ۴:۱۲۹; Tabari ۳:۹

۳- Wāqidi ۲:۶۵۸, ۳:۹۲۷; Ibn Sayyid al-Nās ۲:۲۰۱

the enemies who were besieged inside the fortresses(۱), distancing one's own forces from the reach of the enemy's arrows(۲), deceiving the besieged enemy using different means(۳) in order to get them to come out of their fortress.

The Bani Qaynuqā' surrendered after fifteen nights of siege(۴) and the Bani Nadhir had also been besieged for fifteen days after which they lowered their heads in surrender on the command of the Prophet (S)(۵). The Bani Quraydha were also dealt with in the same manner(۶). After this, the inhabitants of Khaybar came to the Prophet (S) and agreed to obey his commands, thus they were exiled to Syria(۷). The Holy Prophet (S) also besieged Tā'if and after a while the caused them to come out of the siege(۸).

The Noble Prophet (S), in his orders, limited the attack on the Fortress of Khaybar to the eastern direction, just as the present day armies do. He made the priority of the mission was to gain control over the primary fortress(۹) and then he gained control over all their forts one after another(۱۰). Once their fall and defeat was complete, he gave the order for them to attack the secondary fortress(۱۱). They gained control over that too and captured (the forts) one after the other(۱۲) until they achieved their goal completely and then proceeded to conquer the main defense fortress(۱۳) which was another of the orders the army had been given.

The Muslim army turned its focus on the first defensive fort(۱۴), and especially on the Fort

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۱- Wāqidi ۱:۱۷۷ onwards, ۳۶۳, ۳۷۱, ۲:۴۶۶, ۴۹۹; Ibn Hishām ۳:۲۰۰ onwards; Ibn Sa'd ۲:۱۱۴; Ibn Qayyim ۲:۳۳۰; Harawi: ۱۰۳

۲- Wāqidi ۱:۳۷, ۲:۴۹۶, ۶۴۳; Ibn Katheer ۴:۱۹۹

۳- Wāqidi ۲:۴۹۹, ۶۶۶, ۳:۹۲۸; Ibn Hishām ۳:۲۰۰, ۳۴۴, ۴:۱۳۲; Tabari ۲:۵۵۴; Kalā'i ۱:۱۱۱

۴- Wāqidi ۱:۱۷۷; Ibn Sa'd ۲:۱۹; Ibn Khayyāt ۱:۲۷; Tabari ۲:۴۸۰; Ibn Sayyid al-Nās ۱:۲۹۵

۵- Wāqidi ۱:۳۶۳; Ibn Sa'd ۲:۴۰; Ibn Hazm: ۱۸۲; Ibn Katheer ۴:۷۶; Dianna, Muhammad Rasulullah: ۲۷۸

۶- Wāqidi ۲:۴۹۶, ۵۰۱; Ibn Hishām ۳:۲۴۵; Tabari ۲:۵۸۳; Ibn Hazm: ۱۹۳

۷- Wāqidi ۲:۶۶۶; Ibn Sa’d ۲:۷۷; Tabari ۳:۱۶; Suhayli ۴:۵۹; Ibn Sayyid al-Nās ۲:۱۴۳, ۱۴۵; Ibn Katheer ۴:۱۹۸; Nāsif, al-Tāj ۴:۴۲۲

۸- Wāqidi ۳:۹۲۷; Ibn Sa’d ۲:۱۱۴; Ibn Sayyid al-Nās ۲:۲۰۱

۹- Wāqidi ۲:۶۴۷ onwards; Ibn Hishām ۳:۳۴۴; Tabari ۳:۹; Ibn Sayyid al-Nās ۲:۱۳۲

۱۰- Wāqidi ۲:۶۵۲, ۶۵۸, ۶۶۴; Tabari ۳:۹; Ibn Sayyid al-Nās ۲:۱۳۲, ۱۳۴

۱۱- Wāqidi ۲:۶۷۷; Ibn Sayyid al-Nās ۲:۱۳۳; Ibn Katheer ۴:۱۹۸

۱۲- Wāqidi ۲:۶۶۷, ۶۶۹; Ibn Atheer ۲:۲۱۷; Ibn Katheer ۴:۱۹۸

۱۳- Wāqidi ۲:۶۸۰; Tabari ۳:۱۰, ۱۴; Ibn Atheer ۲:۲۱۸; Ibn Sayyid al-Nās ۲:۱۳۴

۱۴- Wāqidi ۲:۶۵۲ onwards; Ibn Atheer ۲:۲۱۷

of Nā’im(۱) and once that had fallen, they moved towards the other forts. Before carrying out any attack on these forts, he (S) obtained the required information(۲) and surveillance on them(۳), then he positioned his forces in the area of al-Rajee’(۴) thereby separating the Ghatfān(۵) (who were allies and helpers of the enemy) with the inhabitants of Khaybar and through this tactic he gave the advantage to the Muslim army, because he was able to prevent these tribes from working with the Jews of Khaybar thereby making it easy to attack the forts from all sides(۶) and conquer them(۷) while also being free to maneuver(۸) and divide the enemy(۹). The supreme commander started with the Fort of Nā’im(۱۰) and conquered it. Then he attacked the other forts(۱۱) and in this way he conquered the forts gradually, one by one.

۲۴. Battles with barriers (and impediments)

Using barriers in battle has been an age-old practice that started with the very first battles(۱۲). For example, the Romans and Persians would use trenches in their battles(۱۳). However, we do not have any evidence that the Arabs used such barriers before the advent of Islām(۱۴). The Holy Prophet (S) ordered that a trench be dug in order to prevent the army of confederates from gaining access into Madina from the north and west(۱۵), and selected the suitable ground for this purpose(۱۶), and personally specified its dimensions for the army i.e. the length of the battlefront which was from Mudhād up to Dhubāb Rātij(۱۷) was dug by the Muslim army(۱۸).

In order to

۱- Wāqidi ۲:۶۵۲; Ibn Hishām ۳:۳۴۴; Tabari ۱۳:۹; Ibn Sayyid al-Nās ۲:۱۳۱

۲- Wāqidi ۲:۶۴۴; Ibn Hishām ۳:۳۴۷; Ibn Sa’d ۲:۷۷; Ibn Katheer ۴:۱۹۴

۳- Wāqidi ۲:۶۴۰; Tabari ۳:۱۷; Suhayli ۴:۶۵

۴- Wāqidi ۲:۶۴۴; Ibn Hishām ۳:۳۴۴; Tabari ۳:۹; Kalā’i ۱:۱۳۰; Ibn Sayyid al-Nās ۲:۱۳۱

۵- The Ghatfān were a large tribe that was made up of many clans and lived near Khaybar. Ibn Sa’d ۲:۷۷; Suhayli ۲:۱۸۱; Hamawi ۲:۴۰۹

۶- Wāqidi ۲:۶۵۲, ۶۷۰; Ibn Hishām ۳:۳۴۴; Ibn Atheer ۲:۲۱۷

۷- Wāqidi ۲:۶۷۱; Tabari ۲:۱۶; Suhayli ۴:۶۰; Ibn Hazm: ۲۱۲; Ibn Sayyid al-Nās ۲:۱۳۶, ۱۴۵

۸- Ibn Hishām ۳:۳۴۴; Tabari ۳:۹; Ibn Atheer ۲:۲۱۶; Ibn Sayyid al-Nās ۲:۱۳۱

۹- Wāqidi ۲:۶۵۲ onwards and ۶۶۷ onwards

۱۰- Wāqidi ۲:۶۵۲; Ibn Hishām ۳:۳۴۴; Tabari ۳:۹; Ibn Sayyid al-Nās ۲:۱۳۱

۱۱- Wāqidi ۲:۶۵۸-۶۶۲, ۶۶۸-۶۷۰

۱۲- Ibn Katheer ۴:۹۵; al-‘Umayd al-Shā’ir, al-Malāji wal-Tahsilāt: ۲۲-۳۷

۱۳- Wāqidi ۲:۴۴۵; Tabari ۲:۵۶۶; Ibn Khaldun, Muqaddimah ۲:۶۵۷ onwards

۱۴- Wāqidi ۲:۴۷۰, ۴۹۲; Tabari ۲:۵۷۴; Ibn Sayyid al-Nās ۲:۶۱

۱۵- Wāqidi ۲:۴۴۵, ۴۴۶; Tabari ۲:۵۷۰; Ibn Hazm: ۱۸۶; Hamawi ۱:۲۵۶, ۲۶۲; Ibn Sayyid al-Nās ۲:۵۸

۱۶- Wāqidi ۲:۴۴۶; Ibn Hishām ۳:۲۳۱; Ibn Sa’d ۲:۴۷; Tabari ۲:۵۶۶

۱۷- Wāqidi ۲:۴۴۵; Ibn Sa’d ۲:۴۸; Tabari ۲:۵۶۷, ۵۶۸

۱۸- Wāqidi ۲:۴۴۸; Ibn Hishām ۳:۲۲۶, ۲۲۷; Ibn Sa’d ۲:۴۷, ۵۰; Tabari ۲:۵۶۶; Ibn Sayyid al-Nās ۲:۵۵

remove the gravel, they used metal tools, pickaxes and large buckets(١) and the removed gravel was poured outside to hide the front-line that would counter the enemy(٢) and the remaining areas were concealed using rocks that were brought from Mount Sala'(٣). Then passageways from which their own troops could pass from the trench were made(۴). In order to dig through hard ground and rock, water was first poured over it and then it was struck with the pickaxe continuously until it .(eventually broke up(۵

(The Battle of Bani Qaynuqā' (fig. ١

(The Battle of Bani Nadhir (fig. ٢

(KEY (fig. ١ ٢

The route from Basra to Damascus .١

Mount Uhud .٢

Volcanic rock .٣

(Route taken by the Muslim army (fig. ١) Mount Sala' (fig. ٢ .۴

The city of Madina .۵

'The Jews of Bani Qaynuqā .۶

The Jews of Bani Quraydha .٧

The Jews of Bani Nadhir .٨

Mount 'Aseer .٩

The length of the ditch was five thousand cubits, which is equivalent to two kilometers and its width was nine cubits, which is equal to four meters, while its depth was between five and seven cubits which comes up to about three meters(۶). Digging the trench took between six to ten days(٧). The Muslim army spread out along the border of the

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۱- Wāqidi ۲:۴۴۵; Ibn Sa'd ۲:۴۸

۲- Wāqidi ۲:۴۴۶

۳- Ibid.

۴- Wāqidi ۲:۴۵۲

۵- Wāqidi ۲:۴۵۰; Ibn Hishām ۳:۲۶۰; Tabari ۲:۵۶۹; Kalā'i ۱:۱۱۴; Ibn Sayyid al-Nās ۲:۵۷

۶- Wāqidi ۲:۴۴۵; Tabari ۲:۵۶۸; Ibn Mandhur, Lisān al-'Arab ۸:۹۳

۷- Wāqidi ۲:۴۴۵; Ibn Sa'd ۲:۴۸; Ibn Sayyid al-Nās ۲:۵۷

trench to face the enemy. They carried with them the weapons that were required and stood right behind the trench(۱). They would remain on constant watch and guard the areas where there was a possibility that the enemy could pass through(۲).

When the soldiers of the two armies came face to face, they began shooting long arrows towards each other(۳). If the enemy came near the trench and crossed over it, they would use their swords(۴), and when this was happening to some of the enemy soldiers, and in the process 'Amr ibn 'Abd Wudd(۵) was killed, the other soldiers retreated and rejoined their forces behind the trench. In this battle, the Muslim forces used stones abundantly(۶) and had gathered them along the line of the trench.

The trench that was dug was quite helpful to the Muslim army and acted as a barrier between them and the enemy. In the end it must be said that the Battle of Khandaq is not much different from the present-day battles, and aside from different weaponry, there is very little else that is dissimilar.

۲۵. Battles in cities and towns (Harb al-Mudun)

After he had concealed all his might and strength and military prowess from the inhabitants of Makkah, the Holy Prophet (S) conquered this city(۷). In this battle, he also: used psychological warfare(۸); entered the city from all four directions(۹); divided the operations according to the arrangement and formation of the troops(۱۰); explained the route, direction, goal, force and other matters(۱۱); asked them to be careful to refrain from bloodshed(۱۲).

The Battle of

۱- Wāqidi ۲:۴۴۵; Ibn Hishām ۳:۲۳۱; Ibn Sa'd ۲:۴۷; Ibn Hazm: ۱۸۶

۲- Wāqidi ۲:۴۶۴; Ibn Sa'd ۲:۴۸; Tabari ۲:۵۶۸

۳- Wāqidi ۲:۴۶۰; Ibn Sa'd ۲:۴۸; Suhayli ۳:۲۷۹; Ibn Sayyid al-Nās ۲:۵۸

۴- Ibn Hishām ۳:۲۳۳; Ibn Sa'd ۲:۴۸; Tabari ۲:۵۷۲; Ibn Atheer ۲:۱۸۰; Ibn Sayyid al-Nās ۲:۶۰

۵- Wāqidi ۲:۴۷۱; Ibn Hishām ۳:۲۳۵; Ibn Sa'd ۲:۴۹; Tabari ۲:۵۷۴; Ibn Sayyid al-Nās ۲:۶۲;

‘Amr ibn ‘Abd Wudd was one of the bravest soldiers among the Arabs and his strength was legendary. He was among the few who were successful in crossing over the trench. After crossing over, he began to recite poems of valor and boast that none from the Muslim army would be ready to meet him in one-on-one combat. Sure enough, none from the Muslim army showed any willingness to face him and when the Prophet (S) asked who would go, only the young ‘Ali ibn Abi Tālib (‘a) stood up. As ‘Ali (‘a) walked into battle to face the giant Ibn ‘Abd Wudd, the Prophet (S) remarked: (.Today the whole of Eimān is going to fight against the whole of Kufr (Tr

Wāqidi ۲:۴۴۶ -۶

Wāqidi ۲:۷۹۶, ۸۰۲-۸۰۵; Ibn Sa’d ۲:۹۶; Ibn Hazm: ۲۲۶, ۲۳۰; Suhayli ۳:۲۸, ۲۹; Kalā’i ۱:۱۳۸; -۷ Ibn Sayyid al-Nās ۲:۱۶۱, ۱۶۷, ۱۷۰; Ibn al-Qayyim ۲:۳۸۶; Ibn Katheer ۴:۲۸۰

Wāqidi ۲:۷۹۲, ۸۰۳, ۸۲۲, ۸۲۳; Ibn Hishām ۴:۴۴; Ibn Sa’d ۱:۹۸; Ibn Hazm: ۲۳۰; Tabari ۳:۵۲, -۸ ۵۴; Ibn Atheer ۲:۲۴۱; Ibn Sayyid al-Nās ۲:۱۷۰; Ibn Qayyim ۲۱:۳۸۹

Wāqidi ۲:۸۲۵, ۸۷۵; Ibn Hishām ۴:۴۹; Ibn Sa’d ۲:۹۸, ۱۰۱; Tabari ۳:۵۶; ibn Atheer ۲:۲۲۶; -۹ Kalā’i ۱:۱۳۹; Ibn Sayyid al-Nās ۲:۱۷۲

Wāqidi ۲:۲۵, ۷۲۸, ۸۷۵; Ibn Atheer ۲:۲۴۶; Ibn Sayyid al-Nās ۲:۱۷۳ -۱۰

Wāqidi ۲:۸۱۸, ۸۲۵; Ibn Hishām ۴:۴۹; Ibn Sa’d ۲:۹۸; Tabari ۳:۵۶; Ibn Atheer ۲:۲۴۶; Ibn -۱۱ Katheer ۴:۲۹۶

Wāqidi ۲:۸۲۵; Ibn Hishām ۴:۵۱, ۷۵; Ibn Sa’d ۲:۹۸, ۹۹ -۱۲

(Bani Quraydha (Ref. KEY ۲.۱

KEY ۲.۱: Battle of Bani Quraydha

The route from Basra to Damascus .۱

Mount Uhud .۲

'Mount Sala .۳

The Muslim army .۴

The city of Madina .۵

The Jews of Bani Quraydha .۶

The Jews of Bani Nadhir .۷

Mount 'Aseer .۸

(The Battle of Khaybar (Ref. KEY ۲.۲

KEY ۲.۲: Battle of Khaybar

Khaybar .۱

Fadak .۲

The Muslim army .۳

(The route traversed by the army (in eight days .۴

The city of Madina .۵

Mount 'Aseer .۶

'Mount Sala .۷

Mount Uhud .۸

The route to Madā'in .۹

(The Battle of Khandaq (Ref. KEY ۲.۳

KEY ۲.۳: Battle of Khandaq

Mount Uhud .۱

Volcanic rocks .۲

(The confederate army (Ahzāb .۳

The place where the enemy was blocked .۴

(The defensive trench (۲ km long .۵

Permanent guard-posts .۶

Current map of Madina with the place where the Battle of Khandaq took place and the (location of the al-Masājid al-Sab'ah or 'seven mosques' (Ref. KEY ۲.۴

KEY ۲.۴: Present-day Madina

'The graveyard of al-Baqee .۱

Abu Dharr al-Ghaffāri Street .۲

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p: ۱۶۳

The area of Uhud

Sayyid al-Shuhadā Street .۴

(Path of the trench (that was dug in the Battle of Khandaq .۵

Abu Bakr Street .۶

'Mount Sala .۷

Masjid al-Fath .۸

Masjid Salmān al-Fārsi .۹

Masjid 'Umar ibn al-Khattāb .۱۰

Masjid Abu Bakr .۱۱

(Masjid 'Ali ibn Abi Tālib ('a .۱۲

Masjid Dhul Qiblatayn .۱۳

(Masjid Fātimah bint Muhammad (S .۱۴

(The Conquest of Makkah (Ref. KEY ۲.۵

KEY ۲.۵: Conquest of Makkah

The Muslim army - ۱۰,۰۰۰ strong .۱

The forces of Abi 'Ubaydah ibn Jarrāh .۲

The forces of Qays ibn Sa'd ibn 'Ubādah .۳

The forces of Zayd ibn 'Awām .۴

The place where the Muslim army encamped .۵

The city of Makkah al-Mukarramah .۶

Entrance into Makkah .۷

The forces of Khālid bin Walid .۸

Mountainous areas .۹

He instructed the inhabitants of Makkah to throw down their weapons, close their door and windows(۱), and show no resistance whatsoever(۲). It was after these orders and instructions that he set up camp for the army in Hajun(۳), and after .conquering Makkah, he again prepared them for the next important mission

Indeed, the supreme commander was highly capable in carrying out all these measures. Among other things, he made it clear to the people of Makkah that they were incapable of

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Ibn Hishām ۴:۴۶,۴۷; Ibn Sa'd ۲:۹۸; Tabari ۳:۵۶; Ibn Sayyid al-Nās ۲:۱۶۹ onwards -۱

Ibn Hishām ۴:۴۷; Ibn Sa'd ۲:۹۸; Tabari ۳:۵۶; Ibn Sayyid al-Nās ۲:۱۷۰ -۲

Wāqidi ۲:۸۲۲, ۸۷۸; Ibn Hishām ۴:۵۳; Tabari ۳:۵۷ -۳

resisting the mighty Muslim army(1), and in this way he entered Makkah peacefully .(and enacted a peace treaty without any bloodshed or war(2

Daily reports .26

These reports contained details about the state of the battle, the munitions, the spirit and zeal of the forces, the requirements and the objectives, and would usually be compiled and sent to the supreme commander daily(3). The Holy Prophet (S) told all his commanders to chronicle the objectives and important developments of the battles and send them to him,(4) so that he was fully aware of what was going on at their end. This was something that was not done verbally(5) and it was not necessary to send it in the day, as the military do these days, rather, depending on the need, it would be sent after the mission or battle was over(6) by means of a messenger on .(horseback or on foot(7

The most important issues that were contained in these reports were: the missions of the units(8) and especially the sentinels, intelligence information(9), the method of attack on the enemy(10), the results that were seen from that battle(11) – especially the losses, booty(12) and the measures that needed to be taken to strengthen the .(troops(13

An analysis of the battles on the various front-lines

point

The Holy Prophet (S) would simultaneously battle on many front-lines, against the Quraysh, the Arab tribes, the Jews and the Romans. Therefore, he would prepare for numerous wars and in the end, he achieved victory in all of them. These front-lines :included

a) The front-line against the Quraysh

Before preparing for any war. the Holy Prophet (S) would send

۱- Wāqidi ۲:۸۲۳; Ibn Hishām ۴:۴۴; Tabari ۳:۵۴; Ibn Atheer ۲:۲۴۶; Ibn Sayyid al-Nās ۲:۱۷۰; Ibn al-Qayyim ۲:۳۹۰

۲- The way that the Holy Prophet (S) planned the Conquest of Makkah was so perfect that the city was taken without any bloodshed or fighting. Once Makkah was taken, the Prophet (S) proceeded to the Ka’bah and broke all the idols in it. (Tr.)

۳- Majmu’at Muhādharāt Alqaytu fi al-Akādimiyya al-‘Askariyya al-‘Ulyā al-Suriyyah

۴- Wāqidi ۱:۱۳, ۳۴۳, ۲:۷۲۳, ۷۲۶; Ibn Hishām ۲:۲۴۵, ۴:۱۶۵; Ibn Sa’d ۲:۵۶, ۶۱, ۶۴; Suhayli ۴:۲۵۲; Ibn Atheer ۲:۲۰۷; Kalā’i ۱:۱۵۸, ۱۶۲; Ibn Sayyid al-Nās ۲:۱۰۵; Ibn al-Qayyim ۲:۲۹۷; Ibn Katheer ۴:۲۲۰-۲۲۳

۵- Wāqidi ۱:۳۴۳, ۲:۷۲۳; Ibn Hishām ۴:۲۶۵; Ibn Sa’d ۲:۶۱, ۶۵; Suhayli ۴:۲۵۲; Ibn Atheer ۲:۲۰۷

۶- Wāqidi ۱:۱۳, ۲:۵۵۱; Ibn Hishām ۲:۲۵۲; Ibn Sa’d ۲:۶۱; Ibn Sayyid al-Nās ۲:۱۰۴, ۱۰۵; Ibn Qayyim ۲:۱۹۷, ۲۹۷

۷- Zuhri: ۱۵۰; Wāqidi ۲:۷۶۹; Ibn Hishām ۴:۲۷۲;Ibn Sa’d ۲:۹۴; Tabari ۳:۳۱; Ibn Sayyid al-Nās ۲:۱۵۷

۸- Wāqidi ۲:۳۹۱; Ibn Hishām ۳:۲۷۸; Ibn Hazm: ۲۰۰; Kalā’i ۱:۱۲۱; Ibn Katheer ۴:۱۳۹

۹- Wāqidi ۱:۱۱; Ibn Hishām ۲:۲۴۵; Ibn Hazm: ۱۰۳, ۱۰۵; Tabari ۲:۲۹۵

۱۰- Wāqidi ۲:۵۳۴, ۵۵۰, ۵۶۲; Ibn Sa’d ۱:۵۶, ۶۱-۶۵; Ibn Atheer ۱:۲۰۷, ۲۰۹; Kalā’i ۱:۱۵۸; Ibn Sayyid al-Nās ۲:۷۹, ۱۰۳, ۱۰۵, ۱۰۹

۱۱- Wāqidi ۲:۷۲۶; Ibn Hishām ۴:۲۶۵; Ibn Sa’d ۲:۶۴; Ibn Atheer ۲:۲۰۷; Kalā’i ۱:۱۵۸

۱۲- Wāqidi ۲:۵۳۵; Ibn Atheer ۲:۲۲۶; Ibn Sayyid al-Nās ۲:۱۰۵, ۲۰۶; Ibn Katheer ۴:۲۲۰

۱۳- Wāqidi ۲:۷۷۰; Ibn Sa’d ۲:۹۵; Ibn Sayyid al-Nās ۲:۱۵۷

Sariya missions or numerous military missions(۱) to gather intelligence from the enemy forces and also to dishearten them or he would send them to attack their trading caravans – in order to display the might of the Muslim army. In this way, he established a somewhat new base of command in Madina. When the Quraysh came to learn of this change and technique, they decided that to destroy this army and were searching for an opportunity to annihilate the Muslim army before it could grow and develop into and unstoppable power, and this is why they prepared for the Battle of Badr(۲).

Badr was the first full-fledged battle where the Muslim army displayed its readiness and capability for war(۳) especially by choosing the appropriate place for setting up camp(۴), innovation, organizing the battle-formation into columns in depth(۵), training(۶), zeal(۷), faith and a new belief(۸), discipline and following orders(۹), the necessary organization and hierarchy of command(۱۰) and by these military tactics, they strengthened their soldiers.

As for the Quraysh, they were stronger in terms of numbers and battle gear(۱۱), and just as we will demonstrate, the victory is for the side that is better in terms of quality, not quantity; that is why the Prophet (S) astounded the enemy by his victory in Badr. After their defeat, the Quraysh became worried about the loss of their profits and trade and responded with a weak blow to this victory(۱۲), and this was when Abu Sufyān launched an incursion into Madina and killed two civilians

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۱- Wāqidi ۱:۱۱, ۱۳, ۲:۷۶۹; Ibn Hishām ۲:۲۴۵, ۲۵۲; Ibn Sa'd ۲:۱, ۹۵; Tabari ۲:۲۵۹; Ibn Hazm: ۰۴; Ibn Sayyid al-Nās ۱:۲۲۵; Ibn Katheer ۳:۲۴۸

۲- Wāqidi ۱:۱۹; Ibn Hishām ۲:۲۵۷; Ibn Sa'd ۲:۲۹; Ibn Khayyāt ۱:۱۶; Tabari ۲:۲۶۷; Ibn Hazm: ۱۰۷; Kalā'i ۱:۵۸; Ibn Sayyid al-Nās ۱:۲۴۱; Ibn Katheer ۲:۲۶۱

۳- Q۸:۴۲; Wāqidi ۱:۵۳; Ibn Hishām ۲:۲۶۶, ۲۷۲

۴- Wāqidi ۱:۵۶ onwards; Ibn Hishām ۲:۲۷۸; Ibn Hanbal ۳:۱۵۷; Muslim (al-Jihād ۴۲); Abu Dāwud (al-Jihād ۱۰۷)

۵- Wāqidi ۱:۱۱ onwards; Ibn Hishām ۲:۲۵۴; Ibn Sa'd ۲:۱۰ onwards; Tabari ۲:۲۵۹; Ibn

Hazm: ۱۰۴

Wāqidi ۱:۲۰, ۸۷, ۹۱; Ibn Hazm: ۱۰۸ -۶

Wāqidi ۱:۲۰; Suhayli ۳:۵۱ -۷

Wāqidi ۱:۴۸ onwards; Ibn Hishām ۲:۲۶۲; Ibn Katheer ۳:۲۶۲, ۲۶۷ -۸

Shaybāni ۱:۱۱۸; Wāqidi ۱:۶۷; Ibn Hishām ۳:۶۹; Ibn Sa'd ۲:۸; Tabari ۲:۴۲۶; Ibn Sayyid al- -۹
Nās ۲:۱۸۸

(Q۴:۸۴; Ibn Hishām ۲:۲۷۹; Ibn Hanbal ۱:۳۰۷; Bukhāri (al-Jihād ۱۱۰ -۱۰

Wāqidi ۱:۲۳, ۲۷, ۳۹; Ibn Hishām ۲:۲۶۹; Ibn Sa'd ۲:۷; Tabari ۲:۴۲۳, ۴۳۱ onwards; Ibn - ۱۱
Atheer ۲:۱۱۸; Ibn Sayyid al-Nās ۱:۲۴۴

Wāqidi ۱:۱۸۱; Ibn Khayyāt ۱:۲۸; Tabari ۲:۴۸۳; Ibn Hazm: ۱۵۵; Ibn Sayyid al-Nās ۱:۲۹۶ -۱۲

and then quickly returned towards Makkah. At this point, the Holy Prophet (S) sent soldiers to follow him as he was fleeing, but they did not catch up to him(۱).

The supreme commander of the Muslim army would use economic sanctions and other means to put pressure on the Quraysh(۲). For instance, he sent Zayd ibn Hāritha to al-Qurdah in order to attack the trading caravan of the Quraysh and he too was successful in overpowering it(۳). In order to take revenge and gain freedom from sanctions and other pressures, the enemy assembled a large army and prepared for the Battle of Uhud(۴). In the first phase, the Muslim army was victorious(۵), but in the second phase(۶), because of the disobedience of the archers to the orders of the supreme commander and their abandonment of their positions in order to take the spoils of war, the result turned in favor of the Quraysh(۷).

In the end, however, the final result was in favor of the Muslim army(۸) i.e. when the Holy Prophet (S) was able to gather a large number of troops(۹), and remain steadfast(۱۰) despite his injuries and losses, was able to launch a counter-attack in the Battle of Hamrā' al-Asad(۱۱). In this way, by being a prudent(۱۲), determined and courageous(۱۳) commander, and by using psychological warfare(۱۴) through which he instilled fear in the hearts of the enemy, he caused their forces to fall down helplessly.

The string of consecutive victories that were achieved by the Prophet (S)(۱۵) against the Quraysh, the

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۱- Ibn Is'hāq: ۳۱۰; Wāqidi ۱:۱۸۱; Tabari ۲:۴۸۳; Ibn Sayyid al-Nās ۱:۲۹۶

۲- Wāqidi ۱:۱۹۷m ۱۹۸; Tabari ۲:۴۹۲

۳- Wāqidi ۱:۱۹۷; Ibn Hishām ۳:۵۳; Ibn Sa'd۲:۲۴; Tabari ۲:۴۹۲; Ibn Sayyid al-Nās ۱:۳۰۵

۴- Zuhri: ۷۶; ; Wāqidi ۱:۱۹۹; Ibn Hishām ۳:۶۴; Ibn Sa'd ۲:۲۵; Khayyāt ۱:۲۹; Tabari ۳:۹; Ibn Hazm: ۹۵۶; Kalā'i ۱:۱۰۴; Dhahabi, Tārikh al-Islām ۱:۱۸۳

۵- Wāqidi ۱:۲۲۱-۲۲۹; Ibn Hishām ۳:۸۲; Ibn Sa'd ۲:۲۸; Tabari ۲:۵۱۷ onwards; Ibn Sayyid al-Nās ۲:۱۱

۶- Wāqidi ۱:۲۲۹ onwards; Ibn Hishām ۳:۸۲; Ibn Sa'd ۲:۲۹; Tabari ۲:۵۱۵ onwards; Ibn

Sayyid al-Nās ۲:۱۱

۷- Wāqidi ۱:۲۴۹; Ibn Sa'd ۲:۲۹; Tabari ۲:۵۱۰; Ibn Atheer ۲:۵۴; Ibn Sayyid al-Nās ۲:۱۱

۸- Wāqidi ۱:۲۴۱; Ibn Hishām ۳:۸۹; Tabari ۲:۵۱۸; Ibn Atheer ۲:۱۵۷; Ibn Sayyid al-Nās ۲:۱۴ onwards

۹- Ibid.

۱۰- Wāqidi ۱:۲۴۱ onwards; Ibn Hishām ۳:۸۲, ۹۱; Tabari ۲:۵۲۱; Ibn Sayyid al-Nās ۲:۱۵

۱۱- Wāqidi ۱:۳۳۴; Ibn Hishām ۳:۱۲۸; Ibn Sa'd ۳:۳۴; Ibn Khayyāt ۱:۳۸; Tabari ۳:۲۹; Ibn Hazm: ۱۷۵; Kalā'i ۱:۱۰۴; Ibn Sayyid al-Nās ۲:۳۷; Ibn Katheer ۴:۴۸

۱۲- Wāqidi ۱:۳۳۵; Ibn Hishām ۳:۱۰۷; Ibn Sa'd ۲:۳۴;Tabari ۲:۵۳۴; Kalā'i ۱:۱۰۵

۱۳- Wāqidi ۱:۳۳۵ onwards; Ibn Hishām ۳:۱۰۷; Ibn Sa'd ۲:۳۴; Tabari ۲:۵۳۴; Ibn Sayyid al-Nās ۲:۳۷

۱۴- Wāqidi ۱:۳۳۸; Ibn Hishām ۳:۱۰۸; Ibn Sa'd ۲:۳۵; Tabari ۲:۵۳۵; Ibn Sayyid al-Nās ۲:۳۷

۱۵- Wāqidi ۱:۳۴۰, ۳۶۲, ۳۹۱, ۴۰۴; Ibn Hishām ۳:۱۹۹; Ibn Sa'd ۲:۷۵

Jews and the enemy Arab tribes, made it evident that there was a serious threat that was forming against them(۱) and they had no choice but to annihilate this Muslim army. For this purpose, they came together, joined hands and made covenants with each other so that they could assemble a united army to fight against the Muslims. As a result, some Arab tribes and Jews joined with the Quraysh and launched what was to be known as the Battle of Confederates (Ahzāb)(۲).

The confederates came into the field with a large force, numbering almost ten thousand strong(۳), and proceeded towards Madina. However, they were stopped in their tracks by the large trench(۴) that was dug by the Muslim army(۵). Although they made many attempts to cross over it, but all in vain(۶) and because of the differences that arose between them, they returned without having realized their military objective(۷). From the ingenuity and innovation of a new strategy in warfare i.e. digging the trench(۸) and also due to the leadership of a continent(۹), steadfast commander(۱۰), using deception(۱۱) and having high spiritual values(۱۲), the Muslim army gained victory over the Quraysh and their allies.

The consequence of this was that the reverence that the Arab tribes felt for the Quraysh was greatly reduced(۱۳) and they lost their position as central political and military figures(۱۴). The respect of Abu Sufyān was lost because of this(۱۵), he failed as a commander and his pivotal role was demeaned in the eyes of his allies. This

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۱- Ibn Hishām ۳:۲۲۶; Ibn Sa'd ۲:۴۷; Ibn Hazm: ۱۸۶

۲- Zuhri: ۷۹; Wāqidi ۲:۴۴۰; Ibn Hishām ۲:۲۴۴; Ibn Sa'd ۲:۴۷; Tabari ۲:۵۶۵; Ibn Hazm: ۱۸۵; Suhayli ۳:۲۷۶; Kalā'i ۱:۱۱۴; Ibn Sayyid al-Nās ۲:۵۵; Ibn Qayyim ۲:۲۸۸

۳- Wāqidi ۲:۴۵۷; Ibn Hishām ۳:۲۳۱; Ibn Sa'd ۲:۴۷

۴- Wāqidi ۲:۴۹۲; Ibn Hishām ۲:۲۳۰; Ibn Hazm: ۱۸۶, ۱۸۷

۵- Wāqidi ۲:۴۴۵, ۴۴۹, ۴۵۳; Ibn Hishām ۳:۲۶۲

۶- Wāqidi ۲:۴۶۲, ۴۶۴, ۴۷۱; Ibn Hishām ۲:۲۳۵; Ibn Sa'd ۲:۴۸; Tabari ۲:۵۸۶; Suhayli ۳:۲۷۹; Ibn Atheer ۲:۱۸۰; Ibn Sayyid al-Nās ۲:۶۱

۷- Wāqidi ۱:۴۹۲; Ibn Hishām ۳:۲۴۳; Ibn Sayyid al-Nās ۲:۶۵

٨- Wāqidi ٢:٤٤٥; Ibn Hishām ٢:٢٣١; Tabari ٢:٥٧٠; Ibn Hazm: ١٨٦; Ibn Sayyid al-Nās ٢:٥٨

٩- Wāqidi ٢:٤٤٣; Ibn Sa'd ٢:٤٨, ٤٨; Ibn Qayyim ٢:٢٨٩; Watt, Muhammad fi al-Madina: ٥٨

١٠- Wāqidi ٢:٤٤٣; Ibn Hishām ٣:٢٦٠; Muslim ٣:١٣٦٢; Kalā'i ١:١١٤; Ibn Sayyid al-Nās ٢:٦٥

١١- Zuhri: ٧٩; Wāqidi ٢:٤٧٩; Muslim ٣:١٣٦١; Ibn Sayyid al-Nās ٢:٦٤; Ibn Qayyim ٢:١٩٢

١٢- Zuhri: ٧٩; Ibn Hishām ٢:٢٣٢, ٢٦٢; Ibn Sa'd ٢:٤٧; Bukhāri (al-Maghāzi ٢٩)

١٣- Ibn Hishām ٣:٢٤١; Ibn Sa'd ٢:٥٠; Tabari ٢:٥٧٨; Ibn Sayyid al-Nās ٢:٦٥

١٤- Ibn Hishām ٣:٢٤٣; Ibn Sa'd ٢:٥١; Ibn Atheer ٢:١٨٤; Ibn Sayyid al-Nās ٢:٦٥

١٥- Ibn Hishām ٣:٢٤٣; Ibn Atheer ٢:١٨٤; Ibn Sayyid al-Nās ٢:٦٥

was because the severe loss he faced was caused by a trench(۱) and by the fleeing of the tribes of Ghatfān and their partners, the Quraysh were put to shame(۲) and it became established that they are totally incapable of gaining a victory over this (Muslim) army(۳).

After this battle, the Jews got worried and became sure that they would be annihilated because they broke their pledges and pacts with the Muslims(۴). The Prophet (S) immediately besieged the Bani Quraydha and was successful in removing them from Madina(۵). It must be said that this battle was the point of change for the Muslim army, from a defensive state to an offensive one(۶).

News of the pressure and hardships that came upon the Quraysh because of their loss in this battle reached the Holy Prophet (S), so he sent Zayd ibn Häritha(۷) with a mission to cut off their supply routes and prevent their caravans from travelling outside, and he successfully carried out this mission(۸).

This victory was followed soon after by the Treaty of Hudaybiyya (۹) which was to tantamount to another victory for the Muslim army, however the Quraysh reneged on the agreement(۱۰), and were looking for an opportunity to come out of it and stand up against to the Muslim army. As a result, the Prophet (S) hastened his preparation for the Conquest (of Makkah)(۱۱) and marched against their city and homes. In order to enter Makkah, he made a secret plan(۱۲) and this plan was to carry out a surprise invasion(۱۳).

۱- Wāqidi ۲:۴۹۲; Ibn Katheer ۴:۱۱۳

۲- Zuhri: ۷۹; Wāqidi ۲:۴۷۹; Ibn Hishām ۳:۲۳۴, ۲۶۲; Qurtubi, al-Jāmi li Ahkām al-Qur'ān ۱۴:۱۳۳

۳- Ibn Sa'd ۲:۵۳; Tabari ۲:۵۷۹; Ibn Atheer ۲:۱۸۴

۴- Ibn Sa'd ۲:۵۴; Ibn Hazm: ۱۸۸; Ibn Katheer ۴:۱۰۳

۵- Wāqidi ۲:۴۹۶; Ibn Hishām ۳:۱۴۵; Ibn Sa'd ۲:۵۳; Tabari ۲:۵۸۳; Ibn Hazm: ۱۹۳

۶- Ibn Hishām ۳:۲۶۶; Ibn Hanbal ۴:۲۶۲; Bukhāri (al-Maghāzi ۲۹)

۷- Ibn ‘Abd al-Barr ۲:۵۴۲; Ibn Atheer ۲:۲۲۴; Ibn Hajar, al-Isābah ۳:۲۴

۸- Wāqidi ۲:۵۵۳; Ibn Sa’d ۲:۶۳; Ibn Atheer ۲:۲۰۷; Ibn Sayyid al-Nās ۲:۱۰۶; Ibn Qayyim ۲:۲۹۷

۹- Ibn Hishām ۳:۳۲۵, ۳۲۷; Ibn Sa’d ۲:۷۰; Ibn Hazm: ۲۰۸; Ibn Katheer ۴:۱۷۰

۱۰- Ibn Hishām ۳:۲۳۲; Tabari ۲:۶۳۵; Ibn Atheer ۲:۲۰۴; Kalā’i ۱:۱۳۰, ۱۳۷

۱۱- Zuhri: ۸۶, ۸۷; Wāqidi ۲:۷۸۰; Ibn Hishām ۴:۳۱; Ibn Sa’d ۲:۹۶; Ibn Khayyāt ۱:۵۶

۱۲- Wāqidi ۲:۷۹۶, ۷۹۹, ۸۹۲; Ibn Hishām ۴:۳۹; Ibn Sa’d ۲:۹۶; Ibn Hazm: ۲۲۶, ۲۲۸, ۲۳۰; Suhayli ۴:۹۷; Kalā’i ۱:۳۸; Ibn Sayyid al-Nās ۲:۱۶۱, ۱۶۷; Ibn Qayyim ۲:۳۰۹

۱۳- Wāqidi ۲:۸۰۰, ۸۱۸, ۸۲۵; Ibn Sa’d ۲:۹۸; Kalā’i ۱:۱۳۷; Ibn Sayyid al-Nās ۲:۱۷۲, ۱۷۴; Ibn Katheer ۴:۲۸۸

After he had bewildered the Quraysh and left them with no choice but to surrender to this army(۱), he entered Makkah and gained victory over his enemies(۲). After this victory, the Quraysh also acknowledged the Holy Prophet (S) as their leader and accepted the religion of Islām(۳).

b) The front-line against the other Arab tribes

The Holy Prophet (S) fought many battles against these tribes, either commanding them personally(۴) or sending contingents and Sariya missions to fight against them(۵). Aside from this, he would send individuals and small groups(۶) to assassinate the leaders of these tribes and those who were opposed to the Islāmic revolution and had evil intentions against its leader or had plans to carry out invasions (against them).

The tribes that were fought by the supreme commander were: Bani Saleem(۷), Kadar(۸), Bahrān(۹), al-Jumūm(۱۰), the tribes of Bani Tha'labah(۱۱), Ghatfān and Mahārib in Dhi Amr(۱۲), the tribes of Sirār(۱۳), Bani al-Mustalaq(۱۴) in al-Muraisiya'(۱۵), the tribe of Bani Lihyān(۱۶) in Gharrān(۱۷), Bani Hawāzin(۱۸) and the Thaqeef in Hunayn(۱۹).

The Holy Prophet (S) also carried out Sariya and other military missions against the following tribes: Bani Asad(۲۰) in Qatan(۲۱), al-Ghamr(۲۲) and Bani Bakr ibn Kilāb(۲۳), Dhiryah(۲۴), Bani Tha'labah(۲۵) and 'Awāl in Dhi al-Qassah(۲۶), al-Tarāf (۲۷) and Bani Judhām(۲۸) in Husmā(۲۹), Bani Fuzārah(۳۰) in Wādi al-Qurā(۳۱), Bani Sa'd(۳۲) in Fadak(۳۳), 'Ajz wa Hawāzin(۳۴) in Turbah (۳۵), Bani Kilāb(۳۶) in Najd(۳۷), al-Zajj(۳۸) and Bani Murrah(۳۹) in Fadak(۴۰), Bani 'Abd ibn Tha'labah(۴۱) in al-Mayfa'ah(۴۲), Bani Ghatfān(۴۳) in Yemen and Jabbār(۴۴), Khadhrah(۴۵) and Bani al-Malūh(۴۶) in al-Kuryah(۴۷), Bani Qudhā'ah(۴۸) in Dhat Ittilā'(۴۹), Bani Hawāzin(۵۰) in al-Sayy(۵۱), Bani

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۱- Wāqidi ۲:۸۲۲, ۸۲۳; Ibn Hishām ۴:۴۷; Ibn Sa'd ۲:۹۸; Ibn Atheer ۲:۲۴۶

۲- Wāqidi ۲:۸۲۵; Ibn Hishām ۴:۴۹; Ibn Sa'd ۲:۹۸; Tabari ۳:۶۱; Ibn Atheer ۲:۲۴۶; Kalā'i ۱:۱۳۹

۳- Wāqidi ۳:۸۷۳; Ibn Hishām ۴:۵۶; Ibn Sa'd ۲:۱۰۵; Ibn Hazm: ۲۳۵; Ibn Qayyim ۲:۳۹۸

۴- Wāqidi ۱:۱-۸; Ibn Hishām ۴:۲۵۶; Ibn Sa’d ۲:۱; Tabari ۳:۱۵۲; Ibn Sayyid al-Nās ۳:۲۲۳

۵- Wāqidi ۱:۱-۸; Ibn Hishām ۴:۲۵۷; Ibn Sa’d ۲:۵۱; Tabari ۳:۱۵۵; Kalā’i ۱:۵۷; Ibn Sayyid al-Nās ۱:۲۲۳

۶- Wāqidi ۱:۱۷۳, ۱۸۴; Ibn Hishām ۳:۵۴, ۲۸۷; Ibn Sa’d ۲:۲۱; Ibn Hazm: ۱۸۴, ۱۹۸

۷- For more details about this tribe see: Kahālah, Mu’jam Qabā’il al-‘Arab ۲:۵۴۳

۸- Ibn Sa’d ۲:۲۱

۹- Bahrān was a place between Makkah and Madina; Ibn Sa’d ۲:۲۴

۱۰- Ibn Sa’d ۲:۶۲; Bakri ۲:۳۹۴

۱۱- Suhayli ۳:۱۳۶; Kahālah ۱:۱۴۴, ۳:۸۸۸

۱۲- Wāqidi ۱:۱۹۳; Hamawi ۱:۲۵۲

۱۳- Ibn Sa’d ۲:۴۴, Hamawi ۲:۳۹۸

۱۴- Wāqidi ۱:۴۰۴; Ibn Hishām ۳:۳۰۲; Ibn Sa’d ۲:۴۵; Ibn Sayyid al-Nās ۲:۹۱

۱۵- Ibn Sa’d ۲:۴۵; Bakri ۴:۱۲۴۰

۱۶- Kahālah ۳:۱۹۰

۱۷- Ibn Hishām ۳:۲۹۲

۱۸- Bakri ۱:۷۷; Kahālah ۱:۱۴۷

۱۹- Ibn Sa’d ۲:۱۰۸; Suhayli ۴:۱۳۸; Bakri ۲:۴۷۱

۲۰- Kahālah ۱:۲۱, ۲۲

۲۱- Wāqidi ۱:۳۴۲; Ibn Sa’d ۲:۳۵

۲۲- Ibn Sa’d ۱:۶۱; Bakri ۳:۱۰۰۲

۲۳- Ibn Sa’d ۲:۵۶; Zarqāni, Sharh al-Mawāhib ۲:۱۶۶; Kahālah ۱:۹۲

۲۴- Ibn Sa’d ۲:۵۶; Bakri ۱:۲۶۹, ۳:۸۵۹; Hamawi ۳:۴۵۷

۲۵- Zarqāni ۲:۱۷۸

۲۶- Ibn Sa’d ۲:۱۶۱; Hamawi ۴:۳۶۶

۲۷- Ibn Sa’d ۲:۳۶

۲۸- Ibn Sa’d ۲:۶۳; Kahālah ۱:۱۷۴

۲۹- Ibn Sa’d ۲:۶۳; Bakri ۲:۴۴۶; Hamawi ۲:۲۵۸

۳۰- Hamawi۴:۳۳۸; Kahālah ۳:۹۱۸

۳۱- Hamawi ۴:۳۳۸

۳۲- Kahālah ۲:۵۱۳

۳۳- Ibn Sa’d ۲:۶۵; Bakri ۳:۱۰۱۵

۳۴- Bakri ۱:۳۰۸, Hamawi ۲:۲۱

Ibn Sa’d ۲:۸۵; Bakri ۱:۳۰۸; Hamawi ۲:۲۱; Ibn Katheer ۴:۲۲۱ -۳۵

Kahālah ۳:۹۱۸, ۹۹۰ -۳۶

Majma’ al-Buldān ۵:۲۶۱; Kahālah ۳:۱۲۳۱ -۳۷

Ibn Sa’d ۲:۱۱۷; Hamawi ۳:۱۳۳, ۴۵۷ -۳۸

Kahālah ۳:۱۰۷۲ -۳۹

Hamawi ۴:۲۳۸ -۴۰

Kahālah ۱:۱۴۳ -۴۱

Ibn Sa’d ۲:۱۸۶; Bakri ۴:۱۲۸۴ -۴۲

Kahālah ۳:۸۸۸ -۴۳

Ibn Sa’d ۲:۸۷; Bakri ۲:۳۹۵, ۴:۱۴۰۰; Hamawi ۲:۹۸, ۱۶۴, ۵:۴۴۹ -۴۴

Ibn Sa’d ۲:۹۵; Hamawi ۲:۳۸۸ -۴۵

Kahālah ۳:۱۱۷۳ -۴۶

Bakri ۳:۹۲۵, ۴:۱۱۱۹; Hamawi ۴:۴۴۲ -۴۷

Ibn ‘Abd al-Barr ۳:۱۳۲۳; Bakri ۱:۱۷ -۴۸

Ibn Sa’d ۲:۹۲; Hamawi ۱:۲۱۸ -۴۹

Kahālah ۲:۱۲۳۱, ۲:۷۰۸ -۵۰

Ibn Sa’d ۲:۹۲; Bakri ۳:۷۷۲ -۵۱

.(Tamim(۱) in al-Suqyā(۲) and Bani Khath'am(۳) in Batn Musjā'(۴

The Holy Prophet (S) would carry out pre-emptive wars(۵) against these tribes, meaning that he would launch an attack on them first before they could march towards Madina(۶). More often than not, the enemy would flee in fear the moment they heard that the Muslim army was on its way(۷); to such an extent that they would .(also leave their animals behind as war booty (for the Muslim army to take)(۸

The number of troops in these military missions would vary from battle to battle(۹). In the Battle of Bawāt, the number of soldiers reached two hundred strong whereas in the Battle of Badr, they numbered three hundred and a few. Similarly, the numbers would change from Sariya mission to Sariya mission(۱۰). For example, in the Sariya of Muhammad ibn Maslamah against the Bani Bakr, the soldiers numbered thirty, whereas in the Sariya of Zayd ibn Hāritha against the tribe of Judhām, there were fifty. In the Sariya of Usāma bin Zayd to fight against the Romans, the number of forces reached three thousand. In this way, the supreme commander would send the appropriate number of forces depending on the number of enemy soldiers and the .type of mission

Because of the fact that the enemy tribes that have been mentioned were spread out throughout the Arabian peninsula(۱۱), from far and near they were affected by the Muslim army(۱۲) and were never able to launch raids, invasions or attacks on Madina(۱۳). The attacks of

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Wāqidi ۱:۷; Ibn Sa'd ۲:۱۱۶; Kahālah۱:۱۲۶ -۱

Suqyā is the name of a well and Masjid near Madina from which the Holy Prophet -۲ (S) drank water or performed ablution when he passed by it in some of the battles. (.(Tr

Wāqidi ۲:۷۵۴; Ibn Sa'd ۲:۱۱۷; Bakri ۱:۳۰۱ -۳

Wāqidi ۳:۹۸۱; Hamawi ۵:۱۲۵ -۴

Wāqidi ۱:۱۸۲, ۱۹۳; Ibn Hishām ۳:۴۶, ۵۰; Ibn Sa'd ۲:۲۱; ۴۳; Ibn Hazm: ۱۵۲, ۱۸۲ -۵

۶- Wāqidi ۱:۱۸۲, ۱۹۳, ۴۰۴; Ibn Hishām ۳:۲۱۳, ۴:۲۷۲; Ibn Sa'd ۲:۲۱, ۴۳; Ibn Hazm: ۱۵۲

۷- Wāqidi ۱:۱۸۳, ۵۳۵; Ibn Sa'd ۲:۶۱; Ibn Atheer ۲:۲۲۶; Ibn Sayyid al-Nās ۲:۹۳, ۱۰۵

۸- Wāqidi ۱:۲۳, ۲۷; Ibn Sa'd ۲:۲۱; Ibn Sayyid al-Nās ۱:۲۲۶

۹- Wāqidi ۱:۲۳, ۲۷, ۳۹; Ibn Sa'd ۲:۲۱; Ibn Sayyid al-Nās ۱:۲۲۶

۱۰- Wāqidi ۲:۵۳۴, ۵۵۲, ۳:۱۰۲۲; Ibn Sa'd ۲:۵۶

۱۱- Ibn Sa'd ۲:۱۲, ۳۵, ۴۵, ۵۶, ۶۳, ۱۰۸; Bakri ۱:۱۷, ۳۰۱, ۳۰۸, ۳:۴۴۶, ۳:۱۰۱۵, ۴:۱۲۷۴, ۱۴۰۰; Hamawi ۱:۳۰۸, ۲:۲۱, ۳:۱۳۳, ۴:۲۳۸

۱۲- Wāqidi ۱:۱۹۳, Ibn Hishām ۳:۳۰۲; Ibn Sa'd ۲:۴۴, ۴۵, ۵۶, ۶۱; Suhayli ۳:۱۳۶

۱۳- Wāqidi ۱:۱۲, ۲:۵۳۷; hi ۲:۲۵۱, ۳:۲۹۳; Ibn Sa'd ۲:۱, ۵۸; Tabari ۲:۶۰۱; Ibn Hazm: ۲۰۱; Ibn Atheer ۲:۱۸۸; Ibn Sayyid al-Nās ۱:۲۲۷, ۲:۸۴

the Muslim army on these tribes were based on swiftness(۱), surprise attack(۲), marching at night(۳), secret missions(۴), gathering new and important intelligence(۵); .and this is why they would always attain victory

The priorities in dealing with these tribes and making them submissive were specified in such a way(۶) that they would first concentrate their efforts on gaining control over the tribes in the coastal regions(۷), then they would move on to those in the east (of the Arab peninsula)(۸) and finally the other tribes would be attacked(۹). In the same way, they would start with tribes that were nearer and then proceed towards those that were further(۱۰). They were also precautious of the threat posed by the tribes of ...(Bani Saleem, Ghatfān and Tamim(۱۱

c) The front-line against the Jews

After the Holy Prophet's migration to Madina, he (S) created a 'civil pact' with those who lived in that city(۱۲). However, not long after this pact was created, the Jews of Bani Qaynuqā'(۱۳) were waiting for an opportunity to break away from the conditions of the pact they had made and bring defeat to the Muslim army, which had since developed and grown after the many battles it had fought. For this reason, they broke their pact and manifested their enmity for the Muslims, and continued to do so despite .(the warning given to them by the Holy Prophet (S)(۱۴

In response, the Prophet (S) besieged them in their fortress and gained victory over them(۱۵). From that day, all the Jews were waiting for the same thing to happen

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۱ - Wāqidi ۱:۳۴۲; Ibn Hishām ۳:۲۰۳; Ibn Sa'd ۲:۲۱, ۳۵, ۴۳-۴۵, ۶۲, ۹۵; Ibn Hazm: ۲۰۳; Ibn Sayyid al-Nās ۲:۳۹

۲- Wāqidi ۱:۱۹۳; Ibn Sa'd ۲:۲۱, ۲۳; Suhayli ۳:۱۳۶, ۱۴۲; Ibn Atheer ۲:۱۴۲

۳- Wāqidi ۱:۳۴۲, ۴۰۳; Ibn Sa'd ۲:۳۵, ۴۴; Ibn Sayyid al-Nās ۲:۳۹; Ibn Katheer ۴:۶۱; Nāsif, al-Tāj ۴:۳۴۷

۴- Wāqidi ۱:۶۹, ۵:۵۶۳; Ibn Sa'd ۲:۲۴; Tabari ۳:۷۵; Ibn Sayyid al-Nās ۱:۳۰۴; Ibn Qayyim ۲:۲۹۹

۵- Wāqidi ۱:۱۸۲, ۱۹۴, ۳۹۵, ۴۰۶; Ibn Sa'd ۲:۶۱, ۶۳-۶۵, ۸۵, ۸۹; Tabari ۳:۲۹; Suhayli ۴:۲۵۲; Ibn

Sayyid al-Nās ۲:۳۹

۶- Wāqidi ۱:۱۸۲; Ibn Hishām ۳:۴۶; Ibn Sa'd ۲:۲۱; Ibn Khayyāt ۱:۲۷; Ibn Hazm: ۱۵۲

۷- Wāqidi ۱:۱۰, ۱۲; Ibn Hishām ۲:۲۴۱; Ibn Sa'd ۲:۱-۴; Tabari ۲:۲۵۹; Ibn Hazm: ۱۰۰; Suhayli ۳:۱۷; Hamawi ۱:۹۲, ۳:۳۵۰, ۴:۱۳۶

۸- Wāqidi ۱:۱۸۲; Ibn Hishām ۳:۴۶, ۵۰; Ibn Sa'd ۲:۲۱, ۲۴; Ibn Hazm: ۱۵۲; Hamawi ۱:۱۹۳, ۳۴۱; Ibn Sayyid al-Nās ۱:۲۶۴, ۳۰۴

۹- Wāqidi ۱:۴۰۴, ۲:۵۳۵, ۷۵۲; Ibn Hishām ۳:۳۰۲; Ibn Sa'd ۲:۴۵, ۵۶, ۹۵; Tabari ۳:۲۹; Ibn Hazm: ۲۰۰; Kalā'i ۱:۱۲۴; Ibn Sayyid al-Nās ۲:۸۳, ۹۱, ۱۵۲; Ibn Qayyim ۲:۲۷۸, ۲۹۳

۱۰- Wāqidi ۱:۱۲, ۲:۵۶۰, ۳:۱۰۷۹; Ibn Hishām ۳:۳:۲۴۹; Ibn Sa'd ۲:۶۴, ۱۲۲; Tabari ۳:۱۳۱; Bakri ۲:۵۶۴; Hamawi ۱:۵۰۳, ۵۳۶; Ibn Sayyid al-Nās ۱:۲۲۴, ۲۷۱; Ibn Mandhur ۱:۲۷۸

۱۱- Wāqidi ۱:۱۸۲, ۱۹۵, ۲:۵۶۰, ۳:۱۰۲۵; Ibn Hishām ۳:۴۶, ۵۰; Ibn Sa'd ۲:۲۱, ۲۴, ۶۲, ۸۶; Ibn Sayyid al-Nās ۱:۲۹۴, ۳۰۴; Ibn Sa'd ۲:۸۳, ۹۵; Suhayli ۳:۱۳۶

۱۲- Ibn Hishām ۲:۲۴۱; Suhayli ۲:۲۵۲; Haiderābādi: ۱۵-۲۱; this pact had forty conditions that were to be abided by both the Arab Muslims and Jews residents of Madina. (Tr.)

۱۳- Wāqidi ۱:۱۷۶; Ibn Hishām ۳:۵۰; Ibn Sa'd ۲:۱۹; Ibn Sayyid al-Nās ۱:۲۹۴

۱۴- Wāqidi ۱:۱۷۶; Suhayli ۳:۱۳۷; Ibn Atheer ۲:۱۳۷; Ibn Sayyid al-Nās ۲:۲۹۴

۱۵- Wāqidi ۱:۱۷۷; Ibn Hishām ۳:۴۵; Ibn Hazm: ۱۹۳; Ibn Sayyid al-Nās ۲:۲۹۵

to them that had happened to the other Jews. Ka'b ibn Ashraf, Salām bin Abi al-Haqiq and other Jewish leaders(١) who had gone against and fermented opposition to the supreme commander and the Muslims(٢), had seen their end and were killed in suicide .(missions(٣

The Jews of Bani Nadhir(۴) also did not hesitate to betray the Prophet (S) after the Muslims lost the Battle of Uhud, and even made plans to assassinate him(۵). This was when the Holy Prophet (S) sought to take the blood-money for the two Muslims killed by 'Amr ibn Umayyah al-Dhumri and had gone to their land for this purpose(۶). .(Because of this treachery, the Prophet (S) besieged them and took over their lands(٧

The Jews of Bani Quraydha also joined hands with the Quraysh to work against the Muslim army in the Battle of Khandaq(٨). Their attempts and struggles were to no avail and because they broke their allegiance to the Muslims, they returned back afraid and worried(٩). That which they had thought of did not transpire and now they .saw themselves under threat of being besieged

After the Battle of Khandaq, the Holy Prophet (S) himself led the army(١٠), marching towards the area of the Bani Quraydha(١١). He fought a battle with them and put them all to death(١٢). Despite this, the Jews continued in their enmity with the Muslims and again began inciting and encouraging the Arab tribes to fight against the army of the .(Prophet (S). This is why the Battle of Khaybar took place(١٣

١- Wāqidi ١:١٨۴, ٣٩١; Ibn Hishām ٣:۵۴, ٢٨۶; Ibn Hazm: ١۵۴, ١٩٨

٢- Wāqidi ١:٣٩١; Ibn Hishām ٣:۵۵; Ibn Sa'd ٢:٢١; Ibn Hazm: ١۵۴, ١٩٨

٣- Wāqidi ١:٣٩١; Ibn Hishām ٣:۵٢, ٢٨۶; Ibn Sa'd ٢:٢١; Ibn 'Abd al-Barr ٣:٩۴۶, ١٣٧٧; Ibn Atheer ٣:٣٠۴, ۴:٣٣٠

۴- Zuhri: ٧١; Wāqidi ١:٣۶٣; Ibn Hishām ٣:١٩٩; Bukhāri ۵:٨٨

۵- Wāqidi ١:٣۶۵; Ibn Hishām ٣:١٩٩; Ibn Sayyid al-Nās ٢:۴٨

۶- Wāqidi ١:٣۶٣ onwards; Ibn Hishām ٣:١٩٩; Ibn Sa'd ٢:۴٠; Ibn Sayyid al-Nās ٢:۴٨

٧- Zuhri: ٧١; Wāqidi ١:٣۶٣; Ibn Hishām ٣:٢٠٠; Ibn Sa'd ٢:۴٠; Ibn Hazm: ١٨١, ١٨٢

۸- Wāqidi ۲:۴۴۳, ۴۴۵, ۴۵۷; Ibn Hishām ۳:۲۲۵, ۲۳۲; Suhayli ۳:۲۷۸; Ibn Qayyim ۲:۲۸۹, ۲۹۲

۹- Wāqidi ۲:۴۹۷; Ibn Sa'd ۲:۵۴; Ibn Hazm: ۱۸۸; Ibn Katheer ۴:۱۰۳

۱۰- Zuhri: ۷۹; Wāqidi ۲:۴۹۶; Ibn Hishām ۳:۲۴۴; Ibn Sa'd ۲:۵۳; Tabari ۲:۱۸۱; Ibn Hazm: ۱۹۱; Ibn Sayyid al-Nās ۲:۶۸; Ibn Qayyim ۲:۲۹۲

۱۱- Wāqidi ۲:۴۹۷, ۴۹۸, ۵۱۰; Ibn Hishām ۳:۲۴۴; Ibn Sa'd ۲:۵۳; Muslim ۲:۱۳۹۱

۱۲- Wāqidi ۲:۴۹۶, ۵۰۱; Ibn Hishām ۳:۲۴۵; Ibn Qutaybah, 'Uyun al-Akhbār ۲:۱۱۴; Tabari ۲:۵۸۳; Ibn Sayyid al-Nās ۲:۷۲; It mentioned that the Prophet (S) gave authority to Sa'd ibn Mu'ādh who was in allegiance with them to make the decision about their punishment. He (S) also ensured that their punishment was in accordance to the Jewish holy scriptures and the command of God. It is then that he ordered that they be put to death and their families be taken as prisoners. However, there are many doubts that can be raised about this account: (۱) the number of killed is put at ۹۰۰ but there could not have been that many fighters of the Bani Quraydha at the time (۲) these reports have been narrated by persons who had just accepted Islām and it is possible that they wanted to express a feeling of oppression against the Jews [as even today, while it is clear that it is they who are the oppressors, they still portray themselves as the oppressed] (۳) it is said that two people were given the task of killing these men yet the short span of time mentioned makes it impossible for two men to kill ۹۰۰; and many other questions that make this narration suspicious and not easy to accept outright. (Tr.)

۱۳- Zuhri: ۸۴; Wāqidi ۲:۶۳۳; Ibn Hishām ۳:۳۴۲; Ibn Sa'd ۲:۷۷; Ibn Khayyāt ۱:۵۰; Tabari ۳:۹; Ibn Hazm: ۲۱۱; Ibn Atheer: ۲۱۶; Kalā'i ۱:۱۳۰; Ibn Sayyid al-Nās ۲:۱۳۰; Ibn Qayyim ۲:۳۲۴

In this war also, the victory belonged to the Muslim army(۱) and as a result the greatest opposing force and enemy was done away with, and all the Jews surrendered(۲).

The battles against the Jews were different from other battles because they were in fortresses(۳) and secure shelters and were able to store the needed supplies and weapons for a long period of time(۴). They used to construct their buildings in elevated locations so as to prevent the archers and lookouts, keep the enemies at bay by the strength and fortification of their fortresses(۵), dig moats just outside the and filling them with water(۶).

The Jews would store a lot of other weapons and armaments in the fortress and would use them when needed(۷). At the same time, they would be well trained and would possess all the battle gear that was required(۸). The number of Jews was many times more than the soldiers in the Muslim army(۹). In the Battle of Bani Qaynuqā' they numbered seven hundred as opposed to the four hundred in the Muslim army. In the Battle of Bani Quraydha, three thousand Jews fought against only seven hundred Muslims and in the Battle of Khaybar, there were ten thousand strong against an army of ۱,۵۰۰ fighters. Aside from this, they had a lot of wealth(۱۰) and wielded a lot of economic, political and military influence(۱۱); but despite all this, they were still divided(۱۲) and each group would fight on its own without the help of the others. In

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۱- Wāqidi ۲:۶۶۶, ۶۸۵, ۷۰۰; Ibn Hishām ۳:۳۵۷; Ibn Katheer ۴:۱۹۸, ۱۹۹

۲- Wāqidi ۲:۷۰۶, ۷۰۹; Tabari ۳:۱۰۶; Hamawi ۲:۳۷, ۴۲, ۲۳۸, ۳۳۸; Ibn Sayyid al-Nās ۲:۱۴۳, ۱۴۵

۳- Wāqidi ۱:۱۷۶, ۲:۶۳۳; Ibn Hishām ۳:۵۰, ۳۴۲; Ibn Sa'd ۲:۱۹, ۵۳, ۷۷; Tabari ۲:۴۷۹, ۵۵۲; Ibn Hazm: ۱۵۴, ۱۸۱, ۲۱۱; Ibn Sayyid al-Nās ۲:۴۸, ۶۸, ۱۳۰

۴- Wāqidi ۱:۳۶۸, ۲:۴۹۶, ۶۴۷, ۶۷۱ onwards; Ibn Hazm: ۱۹۲; Suhayli ۶:۶۵; Ibn Katheer ۴:۱۸۵, ۱۹۸

۵- Wāqidi ۱:۳۶۸, ۲:۶۳۷, ۶۴۰, ۶۴۳

۶- Wāqidi ۱:۳۶۸, ۲:۶۳۷, ۶۶۴, ۶۷۰; Ibn Sayyid al-Nās ۱:۱۳۴; Ibn Qayyim ۲:۳۳۰, ۳۳۱

۷- Wāqidi ۱:۱۷۷, ۳۷۷, ۲:۵۱۰, ۶۶۷; Ibn Sa'd ۲:۴۱; Suhayli ۴:۶۵; Ibn Sayyid al-Nās ۴:۷۲

۸- Wāqidi ۱:۱۷۶, ۲:۶۴۰

۹- Wāqidi ۱:۱۷۷, ۲:۴۵۴, ۵۱۰, ۵۷۴, ۶۴۲, ۶۵۰

۱۰- Wāqidi ۱:۱۷۹, ۳۷۴, ۶۳۴, Kalā'i ۱:۱۳۰

۱۱- Wāqidi ۱:۱۷۹, ۲:۶۳۴, ۶۳۷; Ibn Atheer ۱:۶۵۶

۱۲- Wāqidi ۱:۳۷۰; Ibn Hishām ۳:۵۰, ۱۹۹, ۲۴۴, ۳۴۲; Ibn Sa'd ۲:۱۹, ۴۰, ۵۳, ۷۷; Tabari ۲:۴۷۹, ۵۵۲, ۳:۹

the Battle of Qaynuqā’, nobody joined forces with them and this was the case with the .other battles against the Jews also

In the battles against the Jews, the Muslim army had the following distinct :characteristics

Laying siege(۱): this was a technique where all the aide and military assistance was .(completely blocked from reaching the enemy(۲

.(Remaining far away from the reach of enemy arrows(۳

.Carrying out frontal and side attacks on their fortress(۴), as they did at Khaybar

.(Using psychological warfare(۵

.(Heightening the spirits of their own forces(۶

.(Selecting a suitable place to set camp(۷

Creating a split between the Jewish forces(۸). This was done using the superior battle strategy of the Muslims. Once this was achieved, the Prophet (S) was able to gain separate victories over the Bani Qaynuqā’(۹), Bani Nadhir(۱۰), Bani Quraydha(۱۱) and the residents of Khaybar(۱۲). Aside from this, the Muslim army was distinguished by its unity of command, concentration, obedience, persistence and swiftness(۱۳); all of .which made it possible to attain victory and overpower the Jews

d) The front-line against the Rome

The Holy Prophet (S) fought the first battle at the border with Rome (Dumat al-Jundal)(۱۴), and this was because of the importance of this location(۱۵), because this place was the gateway for the future invasions of the Muslim army on Rome(۱۶) and the base of security(۱۷) and also was considered a secure barrier between Rome and the Muslims(۱۸). By sending ‘Abd al-Rahmān ibn ‘Awf on a Sariya mission(۱۹), the supreme commander completed his gathering of intelligence and information from the tribes who lived near the area(۲۰) in order

۱- Wāqidi ۱:۱۷۷, ۳۶۳, ۲:۴۹۹, ۵۰۳; Ibn Hishām ۲:۲۴۵; Ibn Sa’d ۲:۴۰; Tabari ۳۵۷

۲- Wāqidi ۱:۱۷۷ onwards, ۳۶۳, ۲:۴۹۹, ۶۶۶; Ibn Hishām ۳:۲۰۰, ۳۴۴; Ibn Sa’d ۲:۱۱۴; Ibn ‘Abd al-Barr: ۱۸۱; Ibn Qayyim ۲:۳۳۰

۳- Wāqidi ۱:۳۷۱, ۲:۴۹۶; Ibn Katheer ۴:۱۹۹

۴- Wāqidi ۲:۶۷۱, ۶۸۳; Ibn Hishām ۳:۳۴۴; Tabari ۳:۹; Ibn Atheer ۲:۲۱۷

۵- Wāqidi ۱:۳۷۸, ۲:۴۹۶, ۶۷۰; Tabari ۲:۵۵۲; Ibn Hazm: ۱۸۲

۶- Wāqidi ۲:۴۹۶ onwards; Ibn Hishām ۳:۲۰۰, ۳۴۴; Ibn Atheer ۲:۲۱۷; Ibn Sayyid al-Nās ۱:۲۹۵

۷- Wāqidi ۱:۳۷۱, ۲:۵۰۱; Tabari ۳:۹; Kalā’i ۱:۱۳۰; Ibn Sayyid al-Nās ۲:۱۳۱

۸- Wāqidi ۱:۱۷۶, ۲:۴۹۶, ۶۵۲ onwards; Ibn Hishām ۳:۵۰, ۲۴۴; Ibn Sa’d ۲:۱۹, ۴۰, ۷۷; Ibn Hazm: ۱۵۴, ۱۸۱, ۱۹۱, ۲۱۱

۹- Wāqidi ۱:۱۷۶; Ibn Hishām ۳:۵۰; Ibn Sa’d ۲:۱۹; Ibn Hazm: ۵۹; Ibn Sayyid al-Nās ۱:۲۹۴

۱۰- Wāqidi ۱:۳۶۳; Ibn Hishām ۳:۱۹۹; Ibn Sa’d ۲:۴۰; Tabari ۲:۴۷۹; Ibn Sayyid al-Nās ۲:۴۸

۱۱- Wāqidi ۲:۴۹۶; Ibn Hishām ۳:۲۴۴; Ibn Sa’d ۲:۵۳; Tabari ۲:۵۵۲; Ibn Hazm: ۱۹۱

۱۲- Wāqidi ۲:۶۳۳; Ibn Hishām ۳:۳۴۲; Ibn Sa’d ۲:۷۷; Tabari ۳:۹; Ibn Sayyid al-Nās ۲:۱۳۰

۱۳- Wāqidi ۱:۱۷۷, ۲:۴۹۷, ۶۷۰; Ibn Hishām ۳:۲۰۰; Tabari ۱:۱۱۶, ۱۱۷; Ibn Qayyim ۴:۳۳۰

۱۴- Wāqidi ۱:۴۲۰; Ibn Hishām ۳:۲۲۴; Ibn Sa’d ۲:۴۴; Ibn Hazm: ۱۸۴; Suhayli ۳:۲۷۶; Ibn Sayyid al-Nās ۲:۵۴; Ibn Katheer ۴:۹۲

۱۵- Tabari ۳:۳۷۸; Hamawi ۲:۴۸۷; Jawād ‘Ali ۱:۵۹۰, ۶۱۱, ۶۲۴, ۳:۱۰۶

۱۶- Ibn Hishām ۳:۲۲۴; Ibn Atheer ۲:۳۹۵ onwards; Ibn Sayyid al-Nās ۲:۲۲۰

۱۷- Wāqidi ۲:۵۶۰, ۳:۱۰۲۵; Ibn Hishām ۳:۱۶۹; Ibn Sa’d ۲:۱۱۹; Kahālah ۳:۹۹۱; Watt, Muhammad fi al-Madina: ۱۵۷

۱۸- Ibn Sa’d ۲:۶۴, ۱۱۹; Bakri ۲:۵۶۴; Hamawi ۲:۱۵, ۴۸۷

۱۹- Wāqidi ۲:۵۶۰; Ibn Sa’d ۲:۶۴; Ibn Atheer ۲:۲۰۹; Ibn Sayyid al-Nās ۲:۱۰۸; Ibn Qayyim ۲۹۹

۲۰- Wāqidi ۲:۵۶۰; Ibn Sa’d ۲:۶۴; Ibn Qayyim ۲:۳۰۰

.(to learn about the Roman forces and how to invade them(١

The Battle of Muta was the first full-fledged battle between the Muslim army and the Roman troops(٢). It can be said that the goals of this battle were to display the might of the Muslim army(٣) and test the capability of the enemy(۴). However the vast .(difference between the forces of the two sides made this war one-sided(۵

The supreme commander came face to face with the Romans for a second time in the Battle of Tabuk (۶). One of the goals of this battle was the avenging of the Martyrs of Muta(٧) and launching an attack on the enemy and their allies(٨). In this battle, no combat was seen, however a large part of its objectives were fulfilled. The pressure against the Romans continued and in the end, an army under the command of Usāma bin Zayd was send against them(٩). He attained victory in this battle and in this way the first victory over the Romans was established. After this the Muslims continued in .(their war against them(١٠

The Romans had become worried from the time when the first battle against them was fought near their borders(١١) and they turned their attention towards this growing Muslim army whom they expected to face again. However, the Holy Prophet (S) dispelled the fear of this enemy from his forces(١٢) and he put the idea in their minds that conquering the lands of Shām is not difficult or impossible(١٣). He (S) would train his

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Wāqidi ٢:۵۶٠, ۵۶١; Ibn Sa'd ٢:۶۴; Hamawi ٢:۴٨٧; Jawād 'Ali ١:۵٩٠, ۵٩٢, ۶٢۴ -١

Wāqidi ٢:٧۵۵; Ibn Hishām ۴:١۵; Ibn Sa'd ٢:٩٢; Ibn Khayyāt ١:۵۶; Tabari ٢:٣۶; Ibn 'Asākir -٢ ١:٩٢; Ibn Hazm: ٢٢٠; Ibn Sayyid al-Nās ٢:١۵٣

Ibn Hishām ۴:٣٠; Ibn Sa'd ٢:٩٢; Ibn Hazm: ٢٢٠, ٢٢١; Kalā'i ١:١٧۶; Ibn Sayyid al-Nās ٢:١۵۴ -٣

Wāqidi ٢:٧۵۵; Kalā'i ١:١٣۶; Ibn Sayyid al-Nās ٢:٢١۵ -۴

Wāqidi ٢:٧۶٠, ٧۶١; Suhayli ۴:٨١; Ibn Hazm: ٢٢٠; Ibn Sayyid al-Nās ٢:١۵۴ -۵

Zuhri: ١٠۶; Ibn Hishām ۴:١۵٩; Ibn Sa'd ٢:١١٨; Ibn Khayyāt ١:۶۴; Tabari ٣:١٠٠; Ibn Hazm: -۶ ٢۴٩; Ibn 'Asākir ١:١٠٧; Kalā'i ١:١۵١; Ibn Sayyid al-Nās ٢:٢١۵

٧- Wāqidi ٢:٧٦٥; Ibn Hishām ٤:١٩-٢١; Ibn Sa'd ٢:١١٩; Ibn Atheer ٢:٣٦; Ibn Qayyim ٢:٣٧٥

٨- Wāqidi ٢:٩٩٠; Ibn Sa'd ٢:١١٩

٩- Zuhri: ١٥١; Wāqidi ٣:١١٧; Ibn Hishām ٤:٢٩١; Ibn Sa'd ٢:١٣٦; Tabari ٣:١٨٤; Ibn 'Abd al-Barr ١:٧٥; Ibn Sayyid al-Nās ٢:٢٨١; Ibn Hajar ١:٢٩

١٠- Zuhri: ٥٨; Wāqidi ٣:١٠٩١, ١١٢٤; Ibn Khayyāt ١:١٠٣; Ibn Katheer ٦:٣١٦; Watt, Muhammad fi al-Madina: ١٥٨, ١٧٧; Initially this mission was delayed because of the objections raised by some companions about the young age of the appointed commander Usāma bin Zayd. (Tr.)

١١- Wāqidi ٣:٩٩٠; Ibn Sayyid al-Nās ٢:٤٤, ١١٩

١٢- Wāqidi ١:٢, ٤, ٢:٥٦٠, ٣:٩٨٩, ١١١٧; Ibn Sa'd ٢:٤٤, ٦٤, ١١٩, ١٣٦

١٣- Zuhri: ٥٨; Wāqidi ٣:١٠٣٥; Ibn Hishām ٣:٢٤٤, ٤:٢٩١; Tabari ٣:١٠٠; Ibn Hazm: ٢٥٣; Bakri ٢:٥٣٨; Ibn 'Asākir ١:١١١, ١١٢; Hamawi ١:٤٨٩

troops to bear the hardships of travelling the long and arduous routes, and endure the difficulties and tribulations of the desert(۱). Having subjugated some of the neighboring tribes(۲), he made several pacts with them(۳) so that they could act as a refuge and a leading force in this army against the Romans and open up the way for the Battle of Muta(۴).

The Roman soldiers were known for their military outfits and great adornments(۵). Their forces, weapons, equipment and armaments were plenty(۶) for this reason they became heavy and their maneuvers became sluggish and slow(۷). The Roman foot-soldiers would use bows in situations where they had not been trained for battle(۸). Aside from this, the Roman forces and the Arabs (who were in their service) had no co-operation with each other, and because they were all mixed together(۹), they did not have an opportunity to conduct well planned maneuvers together. Aside from this, they had a weak system of command which greatly reduced their efficiency and speed in battle(۱۰).

As for the Muslim army, it was distinguished by its continuous attacks on the enemy(۱۱), psychological warfare(۱۲), securing of the northern borders and strategic locations(۱۳), taking the battle away from its own land(۱۴), remaining steadfast against an enemy that was stronger(۱۵), and employing the principles of war in different ways(۱۶). This was accompanied by practice, maneuvering(۱۷) and ease of movement(۱۸). When a soldier would shoot arrows while moving, his stability and poise would increase. It was as if he was not carrying any

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۱- Wāqidi ۳:۱۰۱۸, ۱۰۳۹; Ibn Sa'd ۲:۴۴; Bakri ۲:۵۶۴; Hamawi ۲:۱۴; Ibn Katheer ۵:۹

۲- Wāqidi ۱:۴۰۳; Ibn Hishām ۴:۱۶۹; Ibn Sa'd ۲:۶۴, ۱۱۹; Kahālah ۲:۹۹۱

۳- Wāqidi ۲:۵۶۰; Ibn Hishām ۴:۱۶۹; Ibn Sa'd ۲:۶۴; Ibn Atheer ۲:۲۸۰; Ibn Qayyim ۳:۲۱۰

۴- Wāqidi ۲:۷۶۹; Ibn Hishām ۴:۳۰; Ibn Sa'd ۲:۲۹۳; Ibn Hazm: ۲۲۲; Kalā'i ۱:۱۳۶; Watt: ۱۵۸, ۱۵۹. ۱۷۷

۵- Wāqidi ۲:۷۶۰, ۳:۹۹۰; Ibn Sa'd ۲:۱۱۹; Hindi, al-Jaysh al-'Arabi fi 'Asr al-Futuhāt: ۲۶

۶- Wāqidi ۲:۷۵۵, ۷۵۶, ۷۶۰; Ibn Hishām ۴:۱۶, ۱۹; Ibn Hazm: ۲۲; Suhayli ۴:۸۱; Ibn Sayyid al-

Nās ۲:۱۵۳

۷- Wāqidi ۳:۱۱۱۷, ۱۱۲۳; Ibn Hazm: ۲۲۰ onwards; Kalā’i ۱۳۶; Ibn Sayyid al-Nās ۲:۲۸۱

۸- Wāqidi ۳:۱۱۷, ۱۱۲۲, ۱۱۲۳; Ibn Hishām ۴:۲۹۱; Ibn Sa’d ۲:۲۸۱; Kalā’i ۱:۱۳۶; Ibn Sayyid al-Nās ۲:۱۵۳

۹- Wāqidi ۲:۷۶۰; Ibn Hishām ۴:۱۶, ۱۷; Tabari ۳:۳۷; Ibn Atheer ۲:۲۳۵; Ibn Sayyid al-Nās ۲:۱۵۳

۱۰- Wāqidi ۲:۱۲۰, ۳:۱۰۱۹, ۱۱۲۴; Ibn Sayyid al-Nās ۳:۲۲۰, ۳۸۳

۱۱- Wāqidi ۲:۵۶۰, ۷۵۵, ۳:۹۹۰; Ibn Sa’d ۲:۶۴, ۱۱۰; Hamawi ۲:۴۸۷; Kalā’i ۱:۱۳۶; Jawād ‘Ali ۱:۵۲۹, ۶۱۱, ۲:۳۸

۱۲- Wāqidi ۱:۴۰۴, ۳:۹۹۰, ۱۰۹۱; Ibn Hishām ۴:۲۷۹; Ibn Sa’d ۲:۴۴, ۱۹۹; Suhayli ۴:۱۹۶; Kalā’i ۱:۱۳۶

۱۳- Wāqidi ۱:۴۰۳, ۲:۵۶۰; Ibn Hishām ۴:۱۶۹; Ibn Sa’d ۲:۶۴, ۱۱۹; Ibn Atheer ۲:۲۸۰

۱۴- Wāqidi ۱:۴۰۲; Ibn Hishām ۴:۱۵, ۱۹۱; Kalā’i ۱:۱۵۲; Tabari ۳:۱۰۰; Ibn Hazm: ۱۸۴; Ibn ‘Asākir ۱:۱۰۷; Ibn Sayyid al-Nās ۲:۱۰۸

۱۵- Ibn Sa’d ۲:۹۲; Ibn Hazm: ۲۲۰, ۲۲۱; Suhayli ۴:۸۱; Kalā’i ۱:۱۳۶; Ibn Sayyid al-Nās ۲:۱۵۴

۱۶- Wāqidi ۳:۷۶۳; Ibn Hishām ۴:۱۹; Ibn Sa’d ۲:۹۴; Ibn Hazm: ۲۲۱; Ibn ‘Abd al-Barr ۲:۴۲۷; Ibn Atheer ۲:۱۰۱; Kalā’i ۱:۱۳۶; Ibn Katheer ۴:۲۴۹

۱۷- Wāqidi ۲:۷۶۴; Ibn Hishām ۴:۲۱; Dianna, Muhammad Rasulullah: ۲۹۶

۱۸- Wāqidi ۲:۷۶۳, ۱۰۲۵; Ibn Sa’d ۲:۹۴

weapon or battle gear such as would impede on his swiftness or cause him to remain behind and become weary(۱).

Second: Department of Training

This was the department that was responsible for preparing the armed forces and their various units in order to carry out battle operations(۲). In the Muslim army, training was common to all and included individuals(۳), communities(۴), groups(۵), large organizations(۶) and all the armed forces(۷) and would be conducted in all the situations that arise in battle. This included: recognition(۸), archery(۹), combat(۱۰), fighting when being attacked(۱۱), running(۱۲), carrying out surprise attacks(۱۳), onslaught(۱۴), moving covertly and camouflage(۱۵), conducting ambushes and patrols(۱۶), marching at night(۱۷), covering long distances on foot(۱۸), the principle of concentration(۱۹), assistance and co-operation(۲۰), pre-emptive warfare(۲۱), taking advantage of the enemy's negligence(۲۲), mass attacks(۲۳), psychological warfare(۲۴), remaining patient(۲۵) and steadfast against the enemy(۲۶), bearing all the hardships of securing resources and reinforcements(۲۷), battling to overcome fortresses(۲۸), war using trenches(۲۹) and fighting battles in the cities(۳۰).

The supreme commander paid special attention to training the cavalry(۳۱). That which separated the training of this army from those of other armies was that training took place in real-life situations and in the battlefield, during battle(۳۲). One of its distinguishing features was that it gave skills to individuals, groups and contingents, preparing and polishing them for every different battle scenario and taught them about all the intricate details. It did away with mistakes and error or greatly reduced them. It made the troops precautious when facing the enemy, to the extent of necessity, just as the

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۱- Wāqidi ۲:۷۶۰; Ibn Hishām ۴:۱۷; Suhayli ۴:۸۰

۲- Wāqidi ۱:۴۰۳, ۲:۵۳۵; Ibn Hishām ۲:۲۳۰; Qurtubi ۴:۳۰۶; al-Mawsu'ah al-'Askariyya ۱:۲۶۴

۳- Wāqidi ۱:۱۷۴; Ibn Sa'd ۲:۶۱; Ibn 'Abd al-Barr ۳:۱۲۱۸; Ibn Atheer ۲:۲۴۸

۴- Wāqidi ۲:۵۳۴; Ibn Hishām ۴:۲۶۵; Ibn Sa’d ۲:۶۱; Ibn Atheer ۲:۲۰۷; Ibn Sayyid al-Nās ۲:۱۰۴; Ibn Qayyim ۲:۲۹۷

۵- Wāqidi ۲:۷۵۵; Ibn Sa’d ۲:۶۳۲; Kalā’i ۱:۱۵۸; Ibn Sayyid al-Nās ۲:۱۰۶

۶- Wāqidi ۲:۷۵۵; Ibn Sa’d ۲:۹۲, ۹۸; Ibn Hishām ۴:۱۵, ۴۹

۷- Zuhri: ۷۶; Wāqidi ۱:۱۹۹; Ibn Hishām ۲:۲۵۷; Ibn Sa’d ۲:۴۷; Tabari ۲:۲۶۷; Ibn Hazm: ۲۲۳; Ibn Atheer ۲:۲۷۶

۸- Zuhri: ۹۲; Wāqidi ۱:۲۰۷, ۲:۴۵۷; Ibn Hishām ۲:۲۴۵; Ibn Sa’d ۲:۴۵; Ibn Sayyid al-Nās ۱:۲۲۴

۹- Ibn Is’hāq: ۳۰۷; Shaybāni ۲:۵۸; Wāqidi ۱:۱۰, ۶۷; Ibn Hishām ۲:۲۷۸

۱۰- Wāqidi ۱:۶۸, ۲۲۵; Ibn Hishām ۲:۲۷۷; Ibn Sa’d ۲:۱۰, ۲۸; Tabari ۲:۴۴۵; Ibn Atheer ۲:۱۵۲; Ibn Sayyid al-Nās ۲:۱۰; Ibn Katheer ۴:۱۵

۱۱- Wāqidi ۱:۶۷; Muslim ۳:۱۳۶۲; Abu Dāwud (al-Jihād ۱۰۲); Ibn Qutayba, ‘Uyun al-Akhbār

۱۲- Ibn Sa’d ۲:۶۱; Muslim ۳:۱۴۳۳; Kalā’i ۱:۱۲۳

۱۳- Wāqidi ۲:۴۹۶, ۶۳۳; Ibn Hishām ۳:۲۱۳, ۲۴۴, ۳۴۲; Ibn Hazm: ۱۸, ۱۹۱, ۲۱۱; Tabari ۲:۱۸۱, ۵۵۶

۱۴- Wāqidi ۳:۱۱۱۷; Ibn Sa’d ۲:۵۶, ۶۱, ۸۵; Ibn Katheer ۴:۶۱

۱۵- Wāqidi ۱:۱۳, ۲:۶۳۶; Ibn Hishām ۴:۲۶۵; Ibn Sa’d ۲:۹۶; Ibn Sayyid al-Nās ۲:۵۴; Ibn Katheer۳:۲۶۱

۱۶- Wāqidi ۱:۱۹; Ibn Hishām ۴:۲۶۵; Ibn Sa’d ۲:۶۳; Ibn Sayyid al-Nās ۲:۱۰۶, ۱۱۰; Ibn Katheer ۴:۲۲۲

۱۷- Wāqidi ۱:۴۰۳, ۲:۵۳۴; Bukhāri (al-Maghāzi ۲۸); Abu Dāwud (al-Jihād ۵۷)

۱۸- Wāqidi ۱:۱۳, ۲:۷۷۴; Ibn Hishām ۲:۲۶۴; Ibn Sa’d ۲:۱۲, ۱۰۸; Ibn Sayyid al-Nās ۲:۲۰۶; Ibn Katheer ۵:۹

۱۹- Wāqidi ۱:۵۳, ۲:۴۴۵; Ibn Hishām ۳:۶۹, ۲۳۱, ۳۴۴; Tabari ۳:۹; Ibn Hazm: ۱۸۶; Kalā’i ۱:۱۳۰

۲۰- Wāqidi ۳:۹۹۱; Ibn Hishām ۴:۱۶۱; Bukhāri (al-Jihād ۳۸, ۱۸۴); Ibn ‘Asākir ۱:۱۰۴

۲۱- Wāqidi ۱:۱۸۲, ۱۹۴; Ibn Hishām ۳:۴۶; Ibn Sa’d ۲:۲۱, ۳۵, ۴۳, ۶۲, ۹۵; Ibn Hazm: ۲۰۳; Ibn Atheer ۲:۱۴۲

۲۲- Wāqidi ۱:۳۹۶; Ibn Sa’d ۲:۲۱; Tabari ۲:۲۶۸; Suhayli ۳:۲۸; Ibn Sayyid al-Nās ۱:۳۰۴

۲۳- Wāqidi ۱:۲۰, ۸۸; Muslim (al-Eimān ۸); Tabari ۲:۵۱۳

۲۴- Wāqidi ۲:۵۶۲, ۷۲۹; Tabari ۲:۵۵۴

۲۵- Wāqidi ۱:۵۸; Bukhāri (al-Maghāzi ۱۷); Muslim (al-Imārah ۱۱۷); Abu Dāwud (al-Jihād ۱۲۰, ۱۴۹)

۲۶- Wāqidi ۱:۸۱, ۲۴۰, ۳:۸۹۷; Ibn Hishām ۲:۲۷۹; Ibn Sa’d ۲:۱۵, ۳۹, ۱۰۹; Tabari ۳:۷۵, ۱۸۱; Kalā’i ۱:۱۴۴; Ibn Qayyim ۲:۴۴۰

۲۷- Wāqidi ۲:۶۳۴, ۳:۱۰۳۹; Ibn Sa’d ۲:۱۲۰; Suhayli ۴:۸۰۵; Kalā’i ۱:۱۳۱; Ibn Sayyid al-Nās ۲:۲۱۸

۲۸- Wāqidi ۱:۱۷۷, ۳۶۳, ۲:۴۹۶, ۶۷۰; Ibn Hishām ۳:۲۰۰, ۳۴۴; Ibn Sa’d ۲:۴۰; Tabari ۵۸۳; Ibn Hazm: ۱۵۴

۲۹- Wāqidi ۲:۴۴۶; Ibn Hishām ۳:۲۳۱; Ibn Sa’d ۲:۴۷; Tabari ۲:۵۸۳

۳۰- Wāqidi ۲:۷۹۶, ۸۲۵, ۸۷۵; Ibn Hishām ۳:۳۹, ۴۴, ۴۹; Ibn Sa’d ۲:۹۶, ۱۰۱; Ibn Hazm: ۲۲۶, ۲۳۰; Ibn Sayyid al-Nās ۲:۱۶۱, ۱۶۹, ۱۷۳; Ibn Qayyim ۲:۳۸۶, ۳۹۰; Ibn Katheer ۴:۲۸۲, ۲۸۹

۳۱- Bukhāri (al-Salāh ۴۱, al-Jihād ۵۶-۵۸, al-I’tisām ۱۶); Muslim (al-Imārah ۶); Ibn Mājah (al-Jihād ۴۴); Nasā’i (al-Khayl ۲)

۳۲- Wāqidi ۱:۲-۷, ۳:۱۰۳۹; Bukhāri (al-Jihād ۸۰, al-Manāqib ۴, al-Maghāzi ۱۰); Tirmidhi (Fadhā’il al-Jihād ۱۱)

armed forces today conduct training exercises so as to gain experience and remain .free from fear, sluggishness or laziness

Military training in the Muslim army was something that was conducted on a continuous basis(۱). Between one Sariya and another or between one battle and the .(next there was not a long gap(۲

For example, after the completion of the Sariya of Hamza ibn ‘Abd al-Muttalib, a month later the Sariya of ‘Ubaydah ibn Hārith was conducted. The Battle of Dhi al-‘Asheera took place a month after the Sariya of ‘Abdullah ibn Jahash and the gap between the battles of Dhi Amr and Bahrān was no more than two months. The Sariya of Muhammad ibn Maslamah against the Bani Tha’labah and ‘Awāl took one month and the Sariya of Abi ‘Ubaydah ibn Jarrāh came immediately after it. During these short gaps, the forces would prepare to march against the (next) enemy and some of the units would undergo training before battle(۳); just as they had done in the Battle .of Badr and the Conquest

:The continuous training (of the troops) had the following results

It would increase in the steadfastness of the individuals(۴), like in the Sariya of Zayd ibn Hāritha where his later missions were carried out with more steadfastness than his previous missions. Similarly, the ‘battle of the fortress’ that took place at Khaybar .’was better than the battles of Bani Nadhir and Bani Qaynuqā

The hesitation and fear of coming face to face with the enemy was removed(۵). In the ,Battle of Badr

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Wāqidi ۱:۱۰, ۱۹۳, ۲:۵۵۱; Ibn Sa’d ۲:۴, ۶۲ -۱

.Ibid -۲

Wāqidi ۱:۱۱, ۱۳, ۲:۷۶۹; Ibn Hishām ۲:۲۴۵, ۲۵۲, ۴:۲۷۲; Ibn Sa’d ۲:۱, ۹۴; Tabari ۲:۲۵۹; Ibn -۳ Hazm: ۱۰۳; Ibn Sayyid al-Nās ۲:۱۵۷, ۱۶۱

Zuhri: ۷۱, ۷۹, ۸۴; Wāqidi ۱:۷۶, ۳۶۳, ۲:۴۹۶, ۵۵۳, ۵۶۴, ۶۳۳; Ibn Sa’d ۲:۱۹, ۴۰, ۵۳, ۷۷; Tabari -۴

۲:۴۷۹, ۵۵۳; Suhayli ۴:۲۵۲; Kalā'i ۱:۱۵۸; Ibn Sayyid al-Nās ۱:۱۰۵, ۱۱۰

W۸:۷; Wāqidi ۱:۲۱, ۴۹; Ibn Hishām ۳:۶۸; Tabari ۲:۵۰۳; Ibn Qayyim ۲:۲۳۱ -۵

the forces were more hopeful of taking over the caravan of the Quraysh without having to fight a battle and they were fearful of face to face combat. However, in the Battle of Uhud, they were competing with each other to go to battle and most of them gave the view that they should go out of Madina to face the enemy threat, because at this time fear and trepidation had totally disappeared from them.

It strengthened the spirits of the forces(١) and established the certainty of victory in them(٢); as in the battles of Hunayn and Ahzāb.

Swiftness in getting prepared for battle(٣) was maintained with precision and quality as in the Battle of Dhāt al-Suwayq, the war against the Bani Mahārib and Tha'labah in the Battle of Dhāt al-Ruqā', and in the Battle of Bani Quraydhah. This made them stronger and more capable to quickly carry out orders, remain swift in the difficult circumstances of battle and able to change tactics(۴); in the same way as was witnessed after the army had dispersed and the forces had made blunders in the battles of Uhud and Hunayn.

Third: Department of Armament

point

This was the department responsible for securing the weaponry and battle gear, either by producing it, buying it or taking it from the spoils of war, and then distributing it and the issue of armament was done in conjunction with the department of munitions and the training of weapons-use was in co-operation with the department of training; and in the end the discharge, restore and

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١- Kalā'i Wāqidi ١:١٢ onwards, ٢٠٠ onwards; Ibn Hishām ٢:٢٥٧ onwards, ٣:١٠ onwards; ١:٨٥, ١٠۴; Ibn Sayyid al-Nās ١:٢۴١, ٢:٢

٢- Q٣٣:٢٢; Wāqidi ٢:۴۴۴, ٣:٨٩٠; Ibn Katheer ۴:١٠۴

٣- Wāqidi ١:٢٨; Ibn Hishām ٣:٢١٣; Ibn Sa'd ٢:۴٣; Ibn Atheer ٢:١٨۵; Kalā'i ١:١١۶; Ibn Sayyid al-Nās ١:٢٩۶

Q۳:۱۵۲, Q۹:۲۶; Ibn Hishām ۴:۸۵; Ibn Sa'd ۲:۱۰۹; Kalā'i ۱:۱۴۳; Dhahabi, Tārikh al-Islām -۴ ۱:۲۶۷

.(stockpile the armaments(1)

:The most important weapons that were used by the Muslim army were

.Offensive weapons(2): these included mainly the sword, spear and bow .1

Defensive weapons: the most important of which were the armor, shield, helmet .2
.and the mail that was worn under it

a) Offensive weapons

The sword was considered the most important weapon for offense and the Holy (1 Prophet (S) also gave a lot of importance to it. He (S) had many swords that were either from war booty, gifts or inheritance of his father, and he had named each of .(them with specific names(3)

The spear was another of the weapons of offense. The supreme commander had (2 different types of spears and would use whichever one he wanted. In total they were .(of four types(4)

The bow was of various types and each one had a specific name depending on its (3 attributes, the type of action it would be used for and how it would be carried(5). The most important types were the hand-held bow and the 'Hijāzi' bow. The Holy Prophet (S) had four bows: i) al-Safrā' (the Yellow) ii) al-Rawhā' (the Open) iii) al-Baydhā' (the .(White) and iv) al-Katum (the Secret-keeper)(6)

b) Defensive weapons

Armor was considered one of the most important weapons of defense which was worn to remain protected from the strikes of swords, spears or arrows(7). Armors ,were of different shapes and types

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Shaybāni 1:58; Wāqidi 1:378, 2:510; Ibn Hishām 2:278; al-Mawsu'ah al-'Askariyya 1:207 -1

۲- Bukhāri (al-Jihād ۲۲, ۵۶); Muslim (al-Jihād ۲۰, al-Sulh ۷, al-Maghāzi ۴۴)

۳- Ibn Sa’d ۲:۱۷۱; Tabari ۳:۱۷۶; Ibn Sayyid al-Nās ۲:۳۱۸

۴- Ibn Hanbal ۲:۵۰; Bukhāri (al-Jihād ۸۸); Ibn Sayyidah, al-Mukhassis ۶:۲۶ onwards

۵- Ibn ‘Abd Rabbih, al-‘Iqd al-Farid ۱:۱۸۶ onwards; Ibn Sayyidah ۶:۳۷ onwards

۶- Ibn Hanbal ۴:۱۴۴ onwards; Dārimi (al-Jihād ۱۴); Ibn Mājah (al-Jihād ۱۸); Abu Dāwud (Fadhā’il al-Jihād ۱۱)

۷- Abu Dāwud (al-Jihād ۱۸); Tirmidhi (al-Jihād ۱۷); Tabari ۳:۱۷۷

each with a different name(۱). The supreme commander also had a number of .(armors, the most important of which were: Dhāt al-Fudhul, al-Sadriyya and al-Sird(۲

Helmets would be made from iron and would be worn to protect the head from .(attacks by offensive weapons(۳

Mighfar' was the armor or mail that a soldier would place under his helmet and would' cover his head and face with it so that he does not get injured(۴). The Holy Prophet (S) .(and the soldiers who fought alongside him in battle would use this(۵

Minjineeq' (catapult) was one of the 'heavy' weapons which was used to throw huge' .(boulders or fireballs on the enemy(۶

Dabbābah' (tank)(۷): These two weapons (i.e. the catapult and the tank) were used in' .the Battle of Tā'if

In the same way, the Muslim army would give importance to the arming of the cavalry(۸) and would give it a priority over the other ranks. In the first battles, the soldiers on horseback were few. For example, in the Battle of Badr, there were only two soldiers on horseback(۹). This number reached two hundred in the Battle of Khaybar(۱۰) and in the Conquest of Makkah there were more than two thousand .(soldiers on horseback(۱۱

:As for the sources from where weapons could be procured, these included

۱. By way of those who would engage in making them and selling them to the .soldiers(۱۲) but this small number was not enough for the whole army

۲. From the buyers who

۱- Ibn Sa'd ۲:۱۷۲; Ibn Hanbal ۱:۸۰; Bukhāri (al-Istiqrādh ۱); Abu Dāwud (al-Nikāh ۳۵); (Nasā'i (al-Nikāh ۷۶

۲- Ibn Sa'd ۲:۱۷۴; Tabari ۲:۱۷۷; Ibn Atheer ۲:۳۱۶

۳- Bukhāri (al-Jihād ۷۵); Ibn Sayyidah ۶:۷۳

۴- Bukhāri (al-Libās ۱۷); Tirmidhi (al-Jihād ۱۸); Ibn Mandhur ۵:۲۶

۵- Bukhāri (al-Jihād ۱۶۹, al-Maghāzi ۴۸, al-Libās ۱۷); Muslim (al-Hajj ۴۵۰); Ibn Mājah (al-Jihād ۱۸); Abu Dāwud (al-Jihād ۱۱۷); Tirmidhi (al-Jihād ۱۸); Nasā'i (al-Manāsik ۱۰۷)

۶- It is reported that the Arabs learnt how to create the catapult from the Persians and would use it to throw large boulders (and later fireballs) at the enemy (Tr.)

۷- Wāqidi ۳:۹۲۷; Ibn Hishām ۳:۱۲۱; Ibn Sa'd ۲:۱۴; Kalā'i ۱:۱۴۶; Ibn Sayyidah ۶:۱۴; The Dabbābah was a primitive version of today's tanks. It was a means used to break walls and barriers set up by the enemy. (Tr.)

۸- Bukhāri (al-Jihād ۵۶, ۵۸; al-Maghāzi ۳۸; al-Adab ۸۰); Muslim (al-Imārah ۶۵, al-Jihād ۱۳۲); Ibn Mājah (al-Jihād ۹, ۴۴); Abu Dāwud (al-Jihād ۶, al-Khayl ۱۲)

۹- Wāqidi ۱:۲۷; Ibn Hishām ۲:۳۲۱; Ibn Sa'd ۲:۷; Tabari ۲:۴۷۸

۱۰- Ibn Sa'd ۲:۷۸; Ibn Atheer ۲:۲۱۶; Ibn Sayyid al-Nās ۲:۱۲۹

۱۱- Wāqidi ۲:۸۱۲, ۸۱۹

۱۲- Bukhāri (al-Buyu' ۳۷, Tafseer of Surah ۱۹); Tirmidhi (al-Jihād ۱۲); Nasā'i (al-Jihād ۲۶); Tabari, Tafseer al-Tabari ۱۴:۱۱۹

would buy from inside the Arabian Peninsula(۱) and outside it(۲). The budget for buying the weapons from this source would be gotten from:

(a) The personal wealth and possessions of the soldiers(۳)

(b) Those who were in charge of the army.

(c) The wealth that would remain after distribution(۴).

(d) The booty that was taken from the enemy(۵) and especially the Jews.

The supreme commander would leave behind some of the wealth after making pacts of alliance with the defeated enemies, however he would never leave behind any of their weapons; because this was the main source of weapons and strengthening the army while at the same time weakening the enemy in order to prevent any future attacks and incursions(۶). There was also another source of weapons for the army and that was taking them on loan and then returning them to their owners after the battle(۷).

Training with weapons was one of the requirements of the Muslim army and the supreme commander would insist and encourage the fighters to train on how to carry the weapons(۸), the principles of their usage(۹), archery and gaining mastery over it(۱۰), training on the use of the catapult(۱۱). Many of the Muslims such as Talha ibn 'Abdillah al-Qarashi and Sa'd ibn Abi Waqqās(۱۲) were well known for their skill in archery. At the same time, the Prophet (S) emphasized on training the riders who would fight on horseback(۱۳). He (S)

۱- Ibn Mājah (al-Jihād ۱۸); Abu Dāwud (al-Jihād ۲۳); Tirmidhi (Fadhā'il al-Jihād ۱۱); Nasā'i (al-Jihād ۲۶, al-Khayl ۸۰)

۲- Wāqidi ۳:۹۲۷; Ibn Hishām ۴:۱۲۱; Ibn Sa'd ۲:۱۱۴; Kalā'i ۱:۱۴۶

۳- Bukhāri (al-Buyu' ۱۰۸, al-Maghāzi ۲); Abu Dāwud (al-Jihād ۲۴, al-Buyu' ۲۶); Tirmidhi (al-Jihād ۲۰); Nasā'i (al-Khayl ۳)

۴- Bukhāri (al-Jihād ۸۰); Muslim (al-Musāfirun ۱۳۹, al-Jihād ۴۹); Abu Dāwud (al-Imārah ۱۹); Tirmidhi (al-Jihād ۳۹); Nasā'i (al-Fay' ۱)

۵- Wāqidi ۱:۹۶, ۳۷۳, ۲:۵۱۰, ۵۴۴, ۶۵۸, ۳:۹۸۷; Ibn Sa'd ۲:۲۰, ۴۱, ۱۲۰

۶- Wāqidi ۱:۱۷۸; Ibn Hishām ۳:۲۰۱; Ibn Sa'd ۲:۸۰; Ibn Sayyid al-Nās ۲:۵۰

۷- Ibn Hanbal ۳:۱; Dārimi (al-Buyu' ۵۶); Abu Dāwud (al-Buyu' ۸۸)

۸- Bukhāri (al-Jihād ۲۴, ۵۶) Ibn Mājah (al-Jihād ۲۹, al-Nikāh ۵۰); Tirmidhi (al-Fitan ۳۹); Nasā'i (al-Khayl ۱۳, ۱۶)

۹- Bukhāri (al-Jihād ۱۲, ۲۲, ۸۸,۱۵۶); Muslim (al-Jihād ۹۲); Ibn Mājah (al-Fitan ۱۰, al-Hudud ۳۴); Abu Dāwud (al-Jihād ۶۴, ۱۰۸)

۱۰- Bukhāri (al-Riqāq ۱۷, al-Maghāzi ۵۶, al-Manāqib ۴, al-Jihād ۳۸); Muslim (al-Zuhd ۱۲, Fadā'il al-Sahābah ۴۱); Ibn Mājah (al-Muqaddimah ۱۱); Abu Dāwud (al-Jihād ۲۳); Tirmidhi (Fadhā'il al-Jihād ۱۱, al-Sayd ۱); Nasā'i (al-Jihād ۲۶, al-Khayl ۸)

۱۱- Wāqidi ۲:۶۴۸; Ibn Hishām ۴:۱۲۶; Ibn Sa'd ۲:۱۱۴; Ibn Sayyid al-Nās ۲:۲۰۱

۱۲- Bukhāri (al-Maghāzi ۵۶, al-Jihād ۸۰); Muslim (Fadhā'il al-Sahābah ۴۱); Ibn 'Abd al-Barr ۲:۶۰۶, ۷۶۴

۱۳- Bukhāri (al-Manāqib ۲۸, al-Jihād ۱۹۲); Muslim (al-Imārah ۹۶, ۹۹); Ibn Mājah (al-Jihād ۱۴); Abu Dāwud (al-Jihād ۴۱, ۴۵, ۶۰); Nasā'i (al-Khayl ۸, ۱۲)

also gave importance to the creation of weapons and encouraged and promised paradise to those who would undertake this task(۱). For this purpose, he sent a group to Jurash (Yemen) in order to learn how to make new weapons and acquire them before the siege of Tā'if(۲).

The importance given to making various light weaponry(۳) was another of the goals of the supreme commander and for this he would give orders to the weapon makers in the area for different models of spears and bows(۴). When the weapons were distributed among the soldiers, those that were on loan would be taken back and those acquired from war booty would be kept by them. In this way, each soldier would get to use more than one type of weapon(۵).

As for supplies of weapons during battle, the situation was not as it is in the new age. A soldier would bring whatever weapon he had in his possession, and whatever he needed in the battlefield, he would have to carry himself. So if he were to lose one of his weapons or it were to break, he would exchange it and continue to fight(۶). With regards to the storing and stockpiling of weapons, each individual would store his own weapons in his home(۷) and things were not as they are today i.e. there was no central repository where the weapons would be stockpiled. In the house of every soldier, a number of swords, spears and bows could be found, and he would pay

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۱ - Ibn Mājah (al-Jihād ۱۹); Abu Dāwud (al-Jihād ۲۳); Tirmidhi (Fadhā'il al-Jihād ۱۱); Nasā'i (al-Jihād ۸, ۲۶)

۲ - Wāqidi ۳:۹۲۷

۳ - Bukhāri (al-Jihād ۱۲, ۸۸, al-Shurut ۱۵); Muslim (al-Jihād ۲۰, al-Imārah ۱۴۶); Abu Dāwud (al-Fitan ۱, al-Buyu' ۱۳, al-jihād ۶۴, ۱۰۸)

۴ - Ibn Hanbal ۱:۸۸; Ibn Mājah (al-Jihād ۱۸)

۵ - Bukhāri (al-Jihād ۸۸); Ibn Mājah (al-Jihād ۱۸); Ibn Sayyid al-Nās ۲:۳۱۸

۶ - Bukhāri (al-Maghāzi ۴۴)

۷ - Bukhāri (al-Jihād ۸۸); Ibn Sa'd ۲:۱۷۱; Tabari ۳:۱۷۶

.(due attention to their repair and maintenance(۱

In times of ‘peace’, the weapons would be kept in a large warehouse that was strategically located and would be guarded(۲). The supreme commander would order that weapons must be carried at all times, in every situation, even when the enemies are not (apparently) present. He would forbid the forces who had returned from battle and were tired and weary, and intended to remove their weapons(۳), from doing so and he was always put the thought about the struggle (against the sworn enemy), whether in times of war or peace, in the present or future, despite the presence or .(absence of the enemy in their minds and would strengthen this idea in them(۴

:Image

Department Of Supplies And Reinforcements

point

This department was responsible for matters pertaining to reinforcements, supplies, means of transport, food for the soldiers, the type of clothes and shelter of the forces, .dividing the spoils of war, medical issues and all related concerns

A) Department Of Supplies And Reinforcements

point

The responsibility of this department was to secure the material resources and assistance to the armed forces in general. This included personal accessories and other necessities like water, tents, clothes and moving the residents away from areas .(where military operations were taking place(۵

The Rear

point

This comprised of groups whose work was to prepare and supply material provisions, military equipment and other needed supplies to the troops(۶). The most important groups that were present in the rear were the guards, those responsible for

munitions and supplies, the camp of the commander, and the non-combatants (i.e. .(womenfolk

They

۱- Ibn Hanbal ۱:۱۹۳; Ibn Hishām ۳:۱۰۶; Ibn Sayyid al-Nās ۲:۲۴

۲- Wāqidi ۲:۷۴۳; Ibn Sa'd ۲:۸۷; Bakri ۴:۱۳۸۵; Hamawi ۵:۴۲۴

۳- (Ibn Hanbal ۵:۸۶; Muslim (al-Imārah ۱۷۲, ۱۷۵, ۱۷۶); Abu Dāwud (al-Jihād ۳۳

۴- Abu Dāwud (al-Jihād ۲۳۳); Wāqidi ۳:۱۰۵۷; Ibn Sa'd ۲:۱۲۰

۵- Zuhri: ۹۳; Ibn Hishām ۲:۳۷۲, ۳:۲۶۴; Faryābi, Dalā'il al-Nubuwwah:۱۲

۶- Wāqidi ۳:۹۹۶; Ibn Hishām ۲:۲۶۴

carried some amount of supplies and munitions(۱) with them and each one of these groups would be supervised by a commander who would oversee their work(۲). The Prophet (S) would emphasize on keeping the supplies and military equipment well hidden. He (S) would only specify where the rear of the army began(۳) and would not .give importance to where it ended

The limits of the rear of the army during encampment was defined as the last lines of the army(۴), and while marching also, it was the last group(۵). The main missions of this department was to secure the facilities and material resources needed by the army, carry out medical treatment, assist the injured and handicapped and carry them away from the battlefield, burying the martyrs and gathering the spoils of .(war(۶

:Types of supplies and support (۱

Madina was known as the main center for supplies and munitions, and reinforcement and support during battle would rarely take place from there(۷); because the backing and rear of the army would usually take the necessary supplies with them, and from the very beginning whatever wa needed by the army would be put at their disposal. They would go to the battle and whenever their mission was complete, they would .(return to their own lands(۸

Despite this, in some of the battles, the army had to face severe hunger(۹), like what happened in the battles of Khaybar and Tabuk, but they would bear this pressure and difficulty(۱۰). This is precisely what they did in the Sariya of al-Khabt. Sometimes they would

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۱- Wāqidi ۱:۲۱۷, ۲۳, ۳:۹۹۶; Ibn Hishām ۴:۲۴, ۴۹; Ibn Sa'd ۲:۴۸; Tabari ۲:۵۶۸

۲- Ibn Hishām ۲:۲۶۴; Ibn 'Abd al-Barr ۳:۱۹۲۴; Kalā'i ۱:۱۳۰

۳- Wāqidi ۳:۹۹۶; Ibn Hishām ۲:۲۶۴

۴- (Dārimi (al-Muqaddimah ۲); Muslim (۳:۸۹۵); Abu Dāwud (al-Jihād ۱۰۷

۵- Wāqidi ۳:۹۹۶

۶- Wāqidi ۱:۲۵, ۲۳۰, ۲:۶۴۵; Ibn Hishām ۴:۱۷۰; Tabari ۲:۵۶۸; Ibn Sayyid al-Nās ۲:۱۳۱

۷- Ibn Sa’d ۲:۱, ۱۳۶; Tabari ۲:۴۰۸, ۶۵۷, ۳:۹, ۱۵۹; Ibn Sayyid al-Nās ۱:۲۲۲, ۲:۲۲۰

۸- Wāqidi ۱:۱۹۳, ۳۹۱; Ibn Khayyāt ۱:۷; Ibn Hazm: ۱۰۰

۹- Wāqidi ۲:۴۴۴, ۶۵۸, ۶۶۴, ۳:۱۰۳۸; Ibn Hishām ۳:۲۶۰; Tabari ۳:۱۰; Kalā’i ۱:۱۱۴

۱۰- Wāqidi ۲:۷۷۴ onwards; Ibn Hishām ۴:۲۸۱; Tabari ۳:۳۲; Ibn Sayyid al-Nās ۲:۱۵۸

.(also benefit from the abundant local resources(١

The sources of food and supplies for the army in the areas where the battles were fought included: In the Battle of Badr from the hunting of deer; in the Battle of Dhāt al-Ruqā’ from cucumbers and ostrich eggs; in the Battle of Hudaybiyya from cucumbers, the meat of deer, wild donkeys and other animals whose meat is permissible to eat, and yoghurt; and in the Battle of Khaybar from a variety of .different sources

Full reinforcements from Madina only came when Sa’d ibn ‘Ubādah had the responsibility of bringing the reinforcements(٢) in the Battle of Hamrā al-Asad. At this time he would slaughter two to three animals (whose meat was permissible to eat) every day. In the battles of Dhi Qurā and Waddān, he brought reinforcements with dates and meat from slaughtered animals(٣). At times, like in the Sariya of ‘Amr ibn .(‘Aās, the supplies were sent by soldiers on foot(۴

As for the food for horses and camels, it was provided for from the abundant grazing grounds especially in the areas where the army was camped(۵). In the Battle of Uhud, the Quraysh used the grazing grounds and fields that belonged to the Ansār. In the battles of Badr and Bani al-Mustalaq, the Muslim army took benefit from the wells of Badr and Murisiyya’. Muslim soldiers would sometimes use crushed date seeds to feed their horses and camels(۶) while in the Battle of Khandaq, the Quraysh carried .(corn as fodder for their horses(٧

Relief in

Wāqidi ١:٢۶, ٣٩٨ onwards, ٢:۵٧۵, ۶۵٨, ۶۶٨; Ibn Hishām ٢:٣۴۶ -١

Wāqidi ١:٣٣٨ -٢

Wāqidi ٢:۵۴۶ -٣

Bukhāri (al-Maghāzi ۶۵); Muslim (al-Sayd ١٧, ١٩); Abu Dāwud (al-At’imah ۴۶); Nasā’i -۴ ((al-Sayd ٣۵

Wāqidi ١:۵٣; Ibn Hishām ٢:٢٧١, ٣:٣٠٢; Ibn Sa’d ٢:۴۵; Bakri ۴:١٢٢٠ -۵

۶- al-Salām ۳۴ ،Muslim ،

۷- Wāqidi ۲:۴۴۴

its true and complete sense during battle was not done except through giving drinking water(۱). This was done by means of water bags which were carried by soldiers(۲), or through injured and handicapped soldiers(۳). The women would also at times participate in this exercise and would carry the water bags for long distances and exchange them for empty water bags. These relief operations continued even in the time when the heat of battle had subsided(۴) and some of the helpers would take water to the supreme commander and the troops during this time(۵).

۲) The main points of relief support

These points were the very same routes that were used by the troops, and the rear wound usually not move in one position behind the main ranks of the army(۶); like in the battles of Badr and Tabuk. The movement from these points by the rear of the army would not take place more than once, because this would cause a split and a cessation of the relief support operations. For the soldiers, there was more than one central point for supplies but despite this, they would always use the closest point like Madina in the Battle of Hudaybiyya and from there (the route) to Fadak would be used(۷).

Of course the original and primary points of relief supply were Makkah and Madina which had links with the outside and were considered the main centers of relief support(۸). Between Makkah and outside it there were two roads to the west (coastal) and east (desert), and between Madina and outside

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۱- Wāqidi ۱:۵۳, ۲:۶۴۳; Ibn Hishām ۲:۲۷۶, ۳:۲۳۳

۲- Ibn Hishām ۳:۹۰; Tabari ۲:۵۱۹; Ibn Sayyid al-Nās ۲:۱۵

۳- Bukhāri (al-Jihād ۶۷, al-Maghāzi ۳۷); Muslim (al-Jihād ۱۳۵); Tirmidhi (al-Qiyāmah ۱۸)

۴- Bukhāri (al-Jihād ۶۵, ۶۷); Muslim (al-Jihād ۱۳۷, ۱۴۱); Abu Dāwud (al-Jihād ۳۲); Tirmidhi (al-Siyar ۲۲))

۵- Bukhāri (al-Maghāzi ۳۷); Muslim (al-Jihād ۱۳۵)

۶- Wāqidi ۳:۹۶۶; Ibn Hishām ۲:۲۶۳, ۴:۱۷۰; Tabari ۲:۴۳۳

۷- Wāqidi ۱:۱۳, ۲:۵۶۲, ۵۷۱, ۶۳۶; Ibn Sa’d ۲:۶۵; Ibn Sayyid al-Nās ۲:۵۴

۸- al-Fākihi, Akhbāru Makkah ۲:۳; Tabari ۲:۴۲۷; Hamawi ۵۷, ۸۷, ۱۸۸

it there was an important road that led towards the land of Shām (Syria) and there was continuous relief support conducted using different means between these two routes. Whenever these central points were cut off for any reason, the army forces would face hardships in terms of lack of sufficient relief supplies and provisions.

Similarly, in the beginning the Muslim army tried to cut off the supply routes of the Quraysh and they would be so harsh on them that at times they would be pushed to the brink of destruction(۱). When the point of supply from Madina was partially cut off, the supreme commander would reopen them by gaining victory of the tribes that were responsible for closing the route(۲).

۳) Places of rest for the army

After marching a specified distance, the Muslim army would stop for a brief period in a suitable location(۳). At this time, the troops would carry out repairs and maintenance on their battle equipment, and would eat and drink. Then they would refill their vessels with water and continue their march(۴). The army would usually stop at a place where there was a well and plentiful grass for grazing(۵). The places of rest for the army would be selected according to the length of their journey, the army's size and the suitability of the area for remaining hidden and concealed(۶).

The time of these rest-stops would be in accordance to the mission given to the forces, the weather or time of day (and night)(۷). In the Battle of Dumat al-Jundal, the rest was

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۱- Ibn Sa'd ۲:۲-۶, ۲۴; Ibn Atheer ۲:۱۱۳, ۱۱۶

۲- Wāqidi ۱:۴۰۲; Ibn Hishām ۳:۲۲۴; Ibn Hazm: ۱۸۴; Ibn Sayyid al-Nās ۲:۵۴

۳- Wāqidi ۱:۴۰۳ ۲:۷۵۶; Ibn Hishām ۲:۲۵۷; Ibn Sa'd ۲:۹۲; Bakri ۴:۱۱۷۲; Hamawi ۵:۲۱۹; Mawri, Ghāyat al-Aāmāl fi Fann al-Harb wal-Qitāl ۲:۱۴

۴- Ibn Hishām ۲:۶۸ onwards; ۳:۶۹, ۹۰; Ibn Sa'd ۲:۹۶; Bakri ۳:۴۷۳

۵- Bukhāri (al-Anbiyā' ۹); Muslim (al-Imārah ۱۷۸); Abu Dāwud (al-Jihād ۵۵)

۶- Wāqidi ۱:۲۵۳, ۶۴۳; Ibn Hishām ۴:۲۳۴; Bajri ۲:۱۱۹۰

(Zuhri: ٨٦; Ibn Hanbal ٣:٣٠٥; Abu Dāwud (al-Jihād ٥٧ -٧

taken at night and during the Conquest of Makkah, because of the speed required, it was only for a brief period of time. Aside from this, the period of rest would be determined by the state of the troops and the distance they had covered and would .(be short or long accordingly(۱)

And if there was a serious need to reach the enemy (as quick as possible), the rest-stops would be shortened. If this was not done, like in the Sariya of Muhammad ibn Maslamah against the Bani Bakr, the duration would be prolonged. In some of the Sariya missions, the army would rest the whole day and would march at night in order .to carry out a surprise attack

Modes of transport (۴

The modes of transport were mainly camels and then followed by donkeys. Camels would be used to traverse long distances of up to eight hundred kilometers, like in the Battle of Dumat al-Jundal(۲) which was located at a distance of 'ten stations of Madina' and 'seven stations of the Damascus', or the Battle of Muta(۳) near the province of Dir'ā from the land of Balqā' in Shām(۴), or the Battle of Tabuk(۵) which was at a distance of twelve stations from Madina and was close to Shām. The same was the case of the Battle of Abnā(۶) in the land of al-Sarrāh near Balqā' which was a .village in Muta between Palestine and Shām

The camel is known for its ability to bear thirst and hunger and carry heavy loads in the dry

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Wāqidi ۲:۵۳۴; Ibn Hishām ۳:۲۴۴; Muslim ۳:۱۳۹۱ -۱

Ibn Sa'd ۲:۴۴; Bakri ۲:۵۶۴; Hamawi ۲:۴۸۷ -۲

Ibn Sa'd ۲:۹۲; Bakri ۴:۱۱۷۲; Hamawi ۵:۲۱۹ -۳

Dir'ā is presently located in the south of Syria while Muta is in the north of Jordan. -۴ (.(Tr

Bakri ۱:۳۰۳; Hamawi ۲:۱۴ -۵

Ibn Sa'd ۲:۹۲, ۱۳۶; Bakri ۱:۱۰۱ -۶

and hard desert(۱). However, donkeys were mostly used for non-military purposes(۲) to cover short distances in and around Madina. A number of troops would bring camels to the battlefield(۳). They would carry their battle gear and rations and also .the special fodder for camels on the camels' backs

Women would also sit in howdahs on these animals at the rear of the army and would be taken along(۴). The army would be divided into sections depending on the number of soldiers and camels that were used for transport. Each section had two to four soldiers(۵) who would put the equipment that could be carried on the backs of camels like one big caravan(۶). The length of these sections when marching depended on the .(number of camels and soldiers in it(۷

Foods and rations (۵

The most important foodstuffs that were used by the Muslim forces in battle included: dates(۸), locusts(۹), meat(۱۰) (mostly from animals that were halāl(۱۱)), wheat(۱۲), raisins, bread(۱۳), barley flour(۱۴) and some of the foods that were prepared from wheat(۱۵), flour(۱۶), cucumbers(۱۷) and milk(۱۸). Among these, dates were the staple food that the soldiers would be provided with when attacking or defending, travelling or remaining back, and they would always have with them a little under three kilos (one Sā')(۱۹) of dates and if something (from the dates produced) would remain, they .would store it in their house and would use it throughout the year

Sources for procuring the food (۶

From the troops(۲۰), locals and residents of the area(۲۱), and some of the wealthy soldiers – who were sometimes responsible

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Ibn Hanbal ۲:۲۶۷; Muslim (al-Imārah ۱۷۸); Abu Dāwud (al-Tibb ۲۴); al-Nuwayri, - ۱ Nihāyat al-Adab ۱۰:۱۰۳

Wāqidi ۲:۵۱۱; Abu Dāwud (al-Manāsik ۶۵); Tirmidhi (al-Janā'iz ۳۲); Ibn Sayyidah ۶:۲۵ -۲

Wāqidi ۱:۱۷, ۳۳۸; Ibn Hishām ۲:۲۶۴; Ibn Sa'd ۲:۱۲ -۳

۴- Ibn Hishām ۳:۳۱۱; Tabari ۲:۶۱۱; Ibn Sayyid al-Nās ۲:۹۶

۵- Bukhāri (al-Maghāzi ۳۱); Muslim (al-Jihād ۱۴۹); Abu Dāwud (al-Jihād ۳۴)

۶- Wāqidi ۱:۲۷۴; Ibn Hishām ۲:۲۶۴; Ibn Sayyid al-Nās ۲:۲۰۶

۷- Ibn Sa'd ۲:۷, ۱۳; Mawri, Ghāyat al-Aāmāl fi Fann al-Harb wal-Qitāl ۲:۲۵

۸- Bukhāri (al-Maghāzi ۱۷); Muslim (al-Imārah ۱۴۳)

۹- Bukhāri (al-Dhabā'ih ۱۳); Muslim (al-Sayd ۵۲); Tirmidhi (al-Asa'mah ۲۲); Nasā'i (al-Sayd ۳۷)

۱۰- Bukhāri (al-Riqāq ۱۷, al-At'imah ۲۳); Muslim (al-Zuhd ۲۱); Abu Dāwud (al-Imārah ۲۰)

۱۱- Ibn Hanbal ۱:۲۲۴; Muslim (al-Ashribah ۸۳; Fadhā'il al-Sahābah ۱۳۲)

۱۲- Bukhāri (al-Hibah ۷, al-At'imah ۸, ۱۶, al-Maghāzi ۳۸); Muslim (al-Sayd ۴۶); Abu Dāwud (al-At'imah ۲۸); Nasā'i (al-Sayd ۲۶)

۱۳- Ibn Hanbal ۶:۴۵۶; Bukhāri (al-Maghāzi ۲۹)

۱۴- Ibn Hanbal ۳:۴۸۸; Bukhāri (al-Maghāzi ۳۵, ۳۸, al-Jihād ۱۲۳)

۱۵- Wāqidi ۲:۷۹۶

۱۶- Wāqidi ۲:۴۵۲, ۴۷۶; Ibn Hishām ۳:۲۶۰

۱۷- Wāqidi ۱:۳۹۸, ۲:۵۰۰, ۵۷۷

۱۸- Wāqidi ۲:۵۷۷

۱۹- Wāqidi ۲:۲۴, ۳۳۸; Kalā'i ۲:۱۱۲

۲۰- Wāqidi ۱:۲۴; Muslim (al-Jihād ۴۹)

۲۱- Wāqidi ۱:۳۹۱

for providing the food – and also through other means(۱) of securing it(۲). Rations in the Muslim army were such that each person would eat one portion per day before marching or prior to the start of battle or when he felt hungry(۳).

Most of the times, these rations i.e. a few dates(۴) or a slaughtered animal whose meat was shared among a hundred men, would not be sufficient(۵) and it was common for the forces to remain hungry due to lack of sufficient food; that is why in some of the battles it was necessary for them to economize and forbear(۶). So much so that in some situations the troops were left with no option but to eat some of the grass, leaves(۷), the remainder of the food eaten by others(۸) and at times they would slaughter the animals that were used for transport(۹) and use the meat; meaning they would eat the meat of horses, wild and tame donkeys, deer etc(۱۰).

At times a day or two would pass before they ate anything(۱۱) and the Holy Prophet (S) was forced to take a loan from the rich(۱۲) and divide it among the soldiers in order for them to buy food, until things improved and the financial situation became better, then he would repay the loan.

7) Water

The most important of all things that were considered in the battles were: drinking water(۱۳), washing the injured(۱۴) and treating some of the sick(۱۵). War between the two opposing sides would take place in a place

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۱- Wāqidi ۱:۲۶, ۲:۵۷۶, ۳:۱۰۳۵

۲- Wāqidi ۱:۳۳۸; Kalā'i ۱:۱۱۲

۳- Bukhāri (al-Maghāzi ۳۸); Abu Dāwud (al-Jihād ۱۴۵)

۴- Wāqidi ۲:۷۷۵; Ibn Hishām ۴:۲۸۱

۵- Wāqidi ۱:۲۳۸; Ibn Sayyid al-Nās ۲:۱۵۹

۶- Wāqidi ۱:۲۶; Ibn Hishām ۳:۳۴۶; Tabari ۳:۱۰

۷- Bukhāri (al-Maghāzi ۶۵); Muslim (al-Sayd ۱۷); Abu Dāwud (al-At'imah ۴۶); Nasā'i (al-Sayd ۳۵)

Wāqidi ۲:۵۷۵ onwards, ۳:۱۰۳۷; Ibn Sayyid al-Nās ۲:۱۲۳ -۸

Wāqidi ۲:۶۶۱; Suhayli ۴:۵۸; Ibn Sayyid al-Nās ۲:۱۲۳ -۹

(Ibn Hanbal ۶:۳۴۶; Bukhāri (al-Dhabā'ih ۲۸, al-Maghāzi ۳۵); Tirmidhi (al-At'imah ۶ -۱۰

(Bukhāri (al-Maghāzi ۲۹, al-Riqāq ۱۷); Muslim (al-Zuhd ۱۲); Tirmidhi (al-Zuhd ۳۹ -۱۱

Wāqidi ۲:۸۶۳, ۸۸۲ -۱۲

(Zuhri: ۵۲; Ibn Sa'd ۲:۴۵; Bukhāri (al-Ashribah ۱۶ -۱۳

(Bukhāri (al-Jihād ۸۵); Muslim (al-Jihād ۱۰۱ -۱۴

(Bukhāri (al-Tibb ۲۸); Muslim (al-Islām ۷۸); Tirmidhi (al-Tibb ۲۵, ۳۳ -۱۵

that had plenty of water(۱). Each of the two sides would try to take advantage of the well and gain the upper hand over the other, preventing him from coming near it(۲). For this reason, gaining access to water was considered an important factor in victory .(or surrender and defeat(۳

In all the battles, the Holy Prophet (S) would choose a land that had abundance of life-giving water and would take control over it while keeping the enemy at bay(۴); just as he had eventually blocked it from the fortresses of Khaybar etc(۵). in order to speed up the surrender of the inhabitants of those fortresses(۶). He (S) would forbid the drinking of unhygienic water(۷). In the end, there were many hardships faced in securing water while marching through the dry, harsh, scorching deserts(۸) especially .in the long routes

Sources of nourishment (۸

The most important sources of nourishment were foods the animals, edible plants and the drinking water that were found in the fields in the area where the military operations were conducted. The most important animals included: fawns(۹), wild donkeys(۱۰), rabbits(۱۱), deer(۱۲), cows and camels(۱۳), sheep(۱۴), birds (that were permissible to eat)(۱۵), cucumbers(۱۶), fruits of the Miswāk tree(۱۷) and other types of .(edibles(۱۸

The above-mentioned foods made up a large portion of the supplies that were required during battle and through this the Muslim army was saved from starvation and severe thirst and gave them the ability to carry out their mission effectively. In the Battle of Khaybar, the Muslim soldiers suffered a lot of

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(Wāqidi ۱:۵۳; Ibn Sa'd ۲:۹; Mālik, al-Muwatta' (al-At'imah ۸۳ -۱

Ibn Hishām ۲:۲۷۲; Ibn Atheer ۲:۱۲۲; Ibn Qayyim ۳:۲۳۰ -۲

Ibn Sa'd ۲:۹; Ibn Qutayba ۲:۱۱۳; Harthami, Mukhtasar Siyāsat al-Hurub: ۶۵ -۳

Q۸:۴۲; Wāqidi ۱:۵۳; Ibn Hishām ۳:۲۳۴; Ibn Sa'd ۲:۳۵, ۴۵; of course this was not always -۴ done. For example, even though the Prophet (S) had gained control over the wells of

(.Badr, he allowed the enemy to take some water from it. (Tr

Wāqidi ۱:۱۷۷, ۳۶۸, ۲:۴۹۹, ۶۸۰, ۷۸۷; Ibn Qayyim, Zād al-Ma'ād ۲:۳۳۰ -۵

Wāqidi ۲:۶۸۵; Ibn Sa'd ۲:۱۱۴; Tabari ۲:۵۸۲ -۶

(Bukhāri (al-Jihād ۸۵); Muslim (al-Jihād ۱۰۱ -۷

Zuhri: ۵۲; Wāqidi ۲:۵۸۷, ۶۶۱, ۳:۱۰۳۹; Ibn Hazm: ۲۵۱; Kalā'i ۱:۱۵۲ -۸

Wāqidi ۳:۱۰۱۸, ۱۰۳۵ -۹

Bukhāri (al-Sayd ۳); Muslim (al-Sayd ۳۷); Ibn Mājah (al-Dhabā'ih ۱۰); Nasā'i (al- -۱۰
(Sayd ۳۲

(Bukhāri (al-Hibah ۵, al-Dhabā'ih ۱۰); Muslim (al-Sayd ۵۳); Tirmidhi (al-At'imah ۲ -۱۱

(Bukhāri (al-At'imah ۱۴); Muslim (al-Sayd ۴۲, ۴۷); Nasā'i (al-Sayd ۲۶ -۱۲

Ibn Hanbal ۱:۱۰۰, ۱۰۴ -۱۳

(Ibn Hanbal ۱:۳۶۶; Muslim (al-Zakāh ۱۷۰); Abu Dāwud (al-Buyu' ۳ -۱۴

Wāqidi ۱:۳۳۸, ۲:۷۷۵; Ibn Hanbal ۱:۲۶۰ -۱۵

(Bukhāri (al-At'imah ۳۹, ۴۵); Ibn Mājah (al-At'imah ۳۷); Tirmidhi (al-At'imah ۳۷ -۱۶

(Bukhāri (al-At'imah ۵۰, al-Anbiyā' ۲۹); Muslim (al-Ashriba ۱۶۵ -۱۷

Wāqidi ۲:۵۷۷, ۶۵۸, ۶۶۴-۶۷۰, ۳:۱۰۳۵; Ibn Sa'd ۲:۹۵; Tabari ۳:۱۰ -۱۸

hunger(۱) and in the Battle of Tabuk, the soldiers were about to collapse out of severe .(hunger(۲)

Shelter, tents and clothes (۹

In Madina there were many tents but in the battles, tents would rarely be used(۳). Mattresses and beddings as we see today never existed(۴). In those days, tents were made of skin or fur(۵), or both together(۶). As for the clothing, it remained the same as .(it was before the advent of Islām(۷

Storing foodstuffs (۱۰

The portion of food that was extra would be stored inside storehouses and homes to such as extent that it would suffice for the soldiers for some time(۸). The storing of food by the Muslim army was done differently to the way the Jewish army or other armies did it, as it was done based on the material resources, military mission, type of enemy and other factors(۹). The Muslim army did not have many resources. When the army would prepare for war, they would come under pressure out of the insufficiency and lack of resources; that is why this army was an offensive army and did not have much need for storing foodstuffs. Aside from this, donation and generosity and not hoarding and storing are matters that were emphasized by the new religion (Islām), .and this was also considered one of the factors

The supreme commander and his soldiers took to storing the excess foodstuffs in times when the supplies were abundantly available. This took place especially after .(the Battle of Bani Nadhir and after gaining access to a lot of necessary resources(۱۰

Wāqidi ۲:۶۵۸, ۶۶۱, ۶۷۰; Ibn Hishām ۳:۳۴۶; Kalā'i ۱:۱۳۲; Ibn Sayyid al-Nās ۲:۱۳۴ -۱

Wāqidi ۳:۱۰۳۹; Ibn Hishām ۴:۱۶۴, ۱۷۱; Kalā'i ۱:۱۵۲ -۲

Q۲۷:۸۰; Wāqidi ۱:۳۷۱, ۲:۸۲۲, ۸۲۷; Tabari ۲:۵۶۸ -۳

Majmu'āt Muhādharāt Alqaytu fi al-Akādimiyya al-Askariyya al-'Ulyā al-Suriyya -۴

Wāqidi ۱:۳۷۱; Ibn Hanbal ۶:۲۷; Ibn Mandhur ۱:۶۵۹ -۵

Bukhāri (al-Salāh ١٧, al-Libās ٤٢, al-Maghāzi ٥٦); Muslim (al-Salāh ٢٥٠); Abu Dāwud -٦
((al-Salāh ٣٦

Ibn al-Sikkeet, Mukhtsar Tahdheeb al-Alfādh: ٤٠٧, ٤٠٨; Ibn 'Abd Rabbih ٢:٢٢٥ -٧

(Bukhāri (al-Nafaqāt ٣, al-Jihād ٨٠); Muslim (al-Jihād ٤٩); Nasā'i (al-Fay' ١ -٨

Q٩:٤١; Wāqidi ٣:٩٩١, ١٠١٩; Ibn Hishām ٤:١٦١, ٣:٢٢٦; Tabari ٣:١٠٠ -٩

Zuhri: ٧٣; Wāqidi ١:٣٧٧; Ibn Hishām ٣:٢٠١; Ibn Sa'd ٢:٤١; Ibn Sayyid al-Nās ٢:٥٠ -١٠

However, in the earlier period and during the start of the first wars there was no thought given to this type of action(١).

The Holy Prophet (S) would keep some barley and dates - to the extent that would suffice for a number of days - in his house(٢). We have no other report that suggests that storing foodstuffs was considered a priority for the Muslim army. Even in the Battle of Khandaq, when they dug the trench by which Madina was saved, they did not make any efforts with regards to storing supplies(٣).

The enemy, however, went to great lengths to store foodstuffs, especially the Jews who store provisions and water inside their fortresses – to the extent that would suffice them for the duration of a long war(۴). The Muslim army had no choice but to completely cut off the enemy's relief supplies(۵), besiege them from all sides(۶), attack their front-line(٧), conduct psychological warfare(٨), and all those actions that would force the Jews to surrender quickly, before their stores were empty(٩).

Clearing the field of operations (١١

Another one of the responsibilities of the 'department of supplies (and relief support)' was clearing the following from the battlefield:

All the people who would cause the military operations to be delayed, like the womenfolk, the children, the old and those who were unable to fight(١٠)

Those considered enemies and those who were not from their side(١١)

The equipment and weapons that were broken or needed repair for use in the next battle

The first group was transferred to a suitable place where the

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١- Ibn Sa'd ٢:١, ٣٩; Tabari ٢:۴٠٨, ۴٩٣; Ibn Sayyid al-Nās ١:٢٢۴, ٢:٢, ۴٨

٢- Bukhāri (al-Nafaqāt ٣, al-Jihād ٨٠, al-Maghāzi ١۴); Muslim (al-Jihād ۴٩); Abu Dāwud

((al-Imārah ۱۹); Nasā’i (al-Fay’ ۱

Wāqidi ۲:۴۴۴; Ibn Hishām ۳:۲۶۰; Kalā’i ۱:۱۱۴ -۳

Wāqidi ۱L۳۶۸, ۴۹۶, ۲:۶۳۷; Suhayli ۴:۶۵; Ibn Sayyid al-Nās ۲:۱۳۴ -۴

Wāqidi ۱:۱۷۷, ۳۶۳, ۲:۴۹۹, ۶۴۴; Ibn Hishām ۲:۲۰۰, ۳۴۴; Ibn Sa’d ۲:۱۱۴ -۵

Ibn Sa’d ۲:۴۰; Tabari ۲:۵۸۳ -۶

Wāqidi ۲:۶۷۱, ۶۷۳; Ibn Hishām ۳:۳۴۴; Tabari ۳:۹ -۷

Wāqidi ۱:۳۷۸, ۲:۴۹۶, ۶۶۲; Tabari ۲:۵۵۴; Ibn Hazm: ۱۸۲ -۸

Ibn Hishām ۳:۲۴۵; Ibn Sa’d ۲:۱۹, ۴۰, ۷۷; Ibn Khayyāt ۱:۲۷; Ibn Hazm: ۱۵۴, ۱۸۲ -۹

Wāqidi ۱:۱۷۹, ۳۷۴, ۲:۴۵۳, ۴۶۲; Ibn Sa’d ۲:۲۰, ۴۱, ۸۳; Tabari ۲:۴۸۱ -۱۰

Wāqidi ۱:۱۷۹, ۲:۶۷۱; Ibn Sa’d ۲:۲۰, ۴۱, ۸۳; Ibn Sayyid al-Nās ۲:۵۰ -۱۱

living conditions' were better(۱). The second group was also taken to far off places' that were outside the domain and control of the Muslim army(۲). As for the equipment, it was carried to the appropriate place where it could undergo repair and maintenance after which it would be distributed to the soldiers, and sometime a group .would carry out repairs on the weapons right there on the battlefield

Trade and agriculture (۱۲

After the military missions were completed, the Holy Prophet (S) would give permission to the soldiers to embark on trade. He (S) had tolerated their exchange of goods in Badr al-Aākhar(۳), and the forces returned back to Madina after having made a handsome profit(۴). In this way, aside from battle operations, the army would .(engage in trade also. The Ansār would also pursue their own agricultural work(۵

Welcoming the soldiers (۱۳

After achieving victory in battle, the army would send the glad tidings and news of their return to Madina(۶). All the people of Madina, men, women and children, would come out to welcome the victorious soldiers(۷). The supreme commander had also come out with a group of tribesmen to welcome the army that was returning from .(Muta(۸). In his caliphate, Abu Bakr also came out to welcome the army of Usāma(۹

The minimum age for being accepted into the army (۱۴

Joining the army was something done voluntarily(۱۰) and was not done as it is today i.e. joining the armed forces (for training) becomes mandatory at a certain age. The Holy Prophet (S) had laid down some conditions for those wishing to join the army. The volunteers had

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Wāqidi ۲:۴۵۳, ۴۶۲; Ibn Hishām ۳:۲۶۴; Tabari ۲:۵۷۰ -۱

Wāqidi ۱:۱۷۹, ۳۷۴, ۲:۶۷۱; Ibn Atheer ۲:۱۳۸, ۱۷۳, ۲۲۱; Ibn Sayyid al-Nās ۱:۲۹۵, ۲:۵۰ -۲

(Q۳:۱۷۴; ibn Sa'd ۲:۴۲; Ibn Mājah (al-Jihād ۲۳ -۳

۴- Wāqidi ۱:۳۸۷

۵- Bukhāri (al-Harth ۱۸, ۲۰); Abu Dāwud (al-Buyu' ۳۰, ۵۴); Nasā'i (al-Eimān ۴۵)

۶- Ibn Hanbal ۵:۴۵; Bukhāri (al-Jihād ۱۹۲)

۷- Wāqidi ۱:۱۱۶ onwards; Ibn Hishām ۲:۱۹۷; Bayhaqi, al-Sunan al-Kubrā ۹:۱۷۵

۸- Wāqidi ۲:۷۶۵; Ibn Hishām ۴:۲۴; Tabari ۳:۴۲

۹- Wāqidi ۳:۱۱۲۴; Ibn Sa'd ۲:۱۳۷; Ibn Sayyid al-Nās ۲:۲۸۲

۱۰- Wāqidi ۱:۲۰, ۱۸۱, ۱۹۴, ۲:۴۴۵; Ibn Mandhur ۱:۷۵۴

to be at least fifteen or sixteen years old(۱), strong and of sound body, and capable of fighting in battle(۲).

For this reason, the young boys who had stepped forward for the Battle of Uhud, like ‘Abdullah ibn ‘Umar(۳), Barrā’ ibn ‘Aāzib and others, were not accepted while ‘Umayr ibn Abi Waqqās got permission to join the army in the Battle of Badr when he was sixteen years old(۴). Ibn ‘Umar himself said: The Holy Prophet (S) turned me back on the day of Uhud when I was fourteen years old and later accepted me in the Battle of Khandaq when I was fifteen(۵).

Today, the minimum age for recruitment differs from country to country and most countries have kept the minimum age at eighteen years and have stipulated that the person should be healthy.

15) Teaching and education

The Holy Prophet (S) gave importance to teaching and education(۶) and emphasized on its promotion. Due to this emphasis, he instructed Mundhir ibn ‘Amr al-Sā’idi to go with seventy teachers and educate the Bani ‘Aāmir(۷). He (S) also sent Ibn Abi Murthid(۸) with ten ‘reciters’ in order to teach the tribes of Adhal and al-Qārrah(۹). The Prophet (S) would also employ those prisoners who were not able to pay the ransom to secure their freedom to teach others(۱۰).

16) Securing relief support in pre-emptive battle

For securing relief support in this type of battle which was conducted against the enemy, the Holy Prophet (S) was not in need of a strong ‘rear’(۱۱) in the army as this would act as a burden and would hold back

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۱- Ibn Hanbal ۲:۱۷; Abu Dāwud (al-Hudud ۱۸); Bayhaqi ۹:۲۱

۲- Wāqidi ۱:۲۱, ۲:۴۵۳; Bayhaqi ۹:۲۱

۳- Wāqidi ۱:۲۱۶; Ibn Hishām ۳:۷۰; Tabari ۲:۵۰۵

۴- Wāqidi ۱:۲۱

۵- Ibn Hanbal ۲:۱۷; Abu Dāwud (al-Hudud ۱۸); Bayhaqi ۹:۲۱

۶- (Bukhāri (al-‘Ilm ۱, ۲۳, ۲۶, ۳۴); Ibn Mājah (al-Iqāmah ۲۳); Tirmidhi (al-‘Ilm ۱۹

۷- Bukhāri (al-Jizyah ۸); Kalā’i ۱:۱۱۱; Details about this can be found in Wāqidi ۱:۳۴۷

۸- Murthid ibn Abi Murthid was one of the companions of the Prophet (S) who went with ten reciters in order to teach the tribes of Adhal and al-Qārrah but when they arrived at the well of Rajee’, the tribes broke their pact with them and killed them (Tr.).

۹- Wāqidi ۱:۳۵۴; Ibn Sa’d ۲:۳۹; Ibn Hishām ۳:۱۷۸; Ibn Khayyāt ۱:۴۲

۱۰- Ibn Sa’d ۲:۱۴; Bayhaqi ۶:۳۲۲; Ibn Sayyid al-Nās ۲:۲۸۷

۱۱- Wāqidi ۱:۸۲; Ibn Hishām ۳:۴۹; Ibn Sa’d ۲:۲۱; Mishelah, al-Harb al-Khātifah: ۷۷

the army preventing them from swift movement and battle maneuvers; rather he would only take the rear when a large army was required(١). Single units and small contingents did not usually have a rear(٢) and would carry the necessary provisions like dates, some foodstuffs and water, along with them(٣) or would depend on the locally available resources(۴). This type of securing of supplies needed quick transport, but because this was not fully and abundantly available (in the Muslim army), a clever soldier could make up for this deficiency(۵) by carrying whatever .supplies he needed himself

Securing reinforcements when capturing fortresses (١٧

The enemy forces would usually take refuge in forts and would store provisions that would last for a long time(۶) . In the same way, supply centers were divided along the line of defense.(٧)In these situations, more than three supply centers were set up with the needed supplies(٨) The Muslim army would not fight between the fortresses, rather they would attack the forts from the front and from different sides(٩) and besiege it for long periods of time.(١٠)During this time, they would take advantage of (the resources available in the area(١١) or that which was possessed by the enemy(١٢

Difficulties in securing supplies (١٨

The Muslim army faced numerous difficulties when trying to secure supplies. These included: Lack of adequate means of transport(١٣), even camels that were used by a number of soldiers(١۴) to carry provisions and water. Food rations were also not enough(١۵). Many of the soldiers faced severe hunger especially during the final days of the battles(١۶) and had to

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Wāqidi ٣:٩٩۶; Ibn Hishām ٢:٢۶۴ -١

Wāqidi ٢:۵٣۴, ۵۵٠; Ibn Sa'd ٢:۵۶, ۶١; Ibn Sayyid al-Nās ٢:٧٩, ١٠٣ -٢

(Ibn Hanbal ۴:۴۵۶; Bukhāri (al-Dhabā'ih ١٣ -٣

Bukhāri (al-Sayd ٣); Muslim (al-Sayd ۵٣); Ibn Mājah (al-At'imah ٢٧); Tirmidhi (al- -۴

(At’imah ۲

(Muslim ۳:۱۴۳۳; Abu Dāwud (al-Jihād ۶۱ -۵

Wāqidi ۱:۱۷۷, ۲:۶۴۴, ۶۸۵; Ibn Hishām ۳:۲۰۰; Ibn Sa’d ۲:۱۴۱ -۶

Wāqidi ۲:۶۴۷, ۶۴۴, ۶۷۰; Ibn Hishām ۳:۳۴۴ -۷

Wāqidi ۲:۶۴۷, ۶۴۴, ۶۷۰ -۸

Wāqidi ۲:۶۷۱, ۶۸۰; Ibn Hishām ۳:۳۴۴; Tabari ۳:۹ -۹

Wāqidi ۱:۱۷۷, ۳۶۳, ۲:۴۹۶; Ibn Hishām ۳:۲۴۵; Ibn Sa’d ۲:۴۰ -۱۰

(Bukhāri (al-Jihād ۱۳۰); Muslim (al-Sayd ۲۶ -۱۱

Wāqidi ۲:۶۳۹, ۶۶۲ -۱۲

Wāqidi ۱:۱۷; Ibn Hishām ۲:۲۶۴; Ibn Sa’d ۲:۵; Tabari ۲:۴۳۱ -۱۳

(Bukhāri (al-Maghāzi ۳۱); Muslim (al-Jihād ۱۴۹); Abu Dāwud (al-Jihād ۳۴ -۱۴

Wāqidi ۲:۷۵۵; Ibn Hishām ۴:۲۸۱; Kalā’i ۱:۱۱۲ -۱۵

(Bukhāri (al-Maghāzi ۶۵); Abu Dāwud (al-At’imah ۴۶ -۱۶

eat hunted prey(1) and some of the plants and herbs(2).

Similarly, the lack of wells(3) and sufficient water especially in the hot months, would cause the soldiers to be overcome(4) by thirst(5). Lack of weapons and battle equipment(6), which was difficult to buy or procure due to poor resources and also the suitable clothes for fighting against the enemy in the desert were not easy to come by(7). Many of the soldiers came to face the enemy without any armor(8) while some did not even have anything to cover themselves(9).

These harsh weather conditions in the heart of the dry, scorching desert with frequent strong sandstorms(10) effected the strength and ability of the forces to fight in battle. The rays of the midday sun would be like arrows attacking the soldiers and the sand would cover their possessions in dust(11). This army, especially in the battles against the Jews when the duration of the siege was prolonged, faced difficulties with supplies(12).

During this time the food supplies that were consumed by the soldiers depleted very quickly and put the army under threat of starvation. In the Battle of Khaybar, the field of operations had become polluted with disease and cholera(13), to such an extent that it was not possible to remain in that place for a long period of time and it would cause the forces to be afflicted by other sicknesses(14).

In the same way, the Muslim army was always faced with great economic pressures that had been put against the Muslims by

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۱ - Bukhāri (al-Sayd ۳, al-Dhabā'ih ۱۰, al-At'imah ۱۴); Muslim (al-Sayd ۳۷, ۵۳); Abu Dāwud (al-At'imah ۲۷)

۲- Bukhāri (al-At'imah ۳۹, ۴۵, ۵۰, al-Anbiyā' ۲۹, al-Maghāzi ۶۵); Muslim (al-Ashribah ۱۶۵); Abu Dāwud (al-At'imah ۲۶)

۳- Zuhri: ۵۲; Bukhāri (al-Jihād ۸۵)

۴- Bukhāri (al-Maghāzi ۳۵, ۱۳۷); Muslim (al-Jihād ۱۳۱)

۵- Bukhāri (al-Maghāzi ۷۹); Muslim (al-Tawba ۵۳)

٦- Dārimi (al-Buyu' ٥٤); Abu Dāwud (al-Buyu' ٨٨)

٧- Ibn 'Abd Rabbih, al-'Iqd al-Fareed ٢:٢٢٥; Mas'udi, Muruj al-Dhahab ٢:٢٣٣; Lord Monister, Risālah fi Harb 'ind al-'Arab: ٥٢; Farrukh, Tārikh al-Jāhiliyya: ٣٠

٨- Bukhāri (al-Jihād ٩٧); Muslim (al-Jihād ٧٨)

٩- Q٩:٩٢; Ibn Hishām ٤:١٦١; Tabari ٣:١٠٢; Qāsimi, Mahāsin al-Ta'wil ٨:٣٢٣٣

١٠- Mas'udi ٢:٢٣٣; Watt: ١٦,١٧

١١- Ibn Hanbal ٤:٣٧٢; Muslim (al-Sayd ١٠٠); Nasā'i (al-Mawāqeet ٥٥)

١٢- Wāqidi ١:١٧٧; Ibn Hishām ٣:٢٤٥; Tabari ٢:٥٨٣; Dianna, Muhammad Rasulullah: ٢٧٨

١٣- Wāqidi ٢:٦٤٤, ٦٦٧; Ibn Hazm: ٢١٢; Ibn Katheer ٤:!٩٩

١٤- Bukhāri (al-Tibb ٢٨); Muslim (al-Islām ٧٨, ٨١); Tirmidhi (al-Tibb ٢٥, ٣٣)

the Jews(۱); because they had numerous economic centers and interests in the Arabian peninsula. Another of the hardships related to supplies that the army faced was the distance between the battlefields and the city of Madina (which was a center for procurement of supplies)(۲) especially in the battles of Dumat al-Jundal, Abnā and Tabuk which were towards the north of the Arabian peninsula and also those that .(took place in Yemen(۳

The division for training and exercise (۱۹

Military training would be conducted in the actual battles and wars. The army would travel long distances(۴) in the desert until they would reach the enemy, and along the way, the army would undergo training in the following: bearing hunger(۵) and thirst(۶) on the way(۷), the harsh conditions of the desert, including its heat, winds and dryness(۸), staying in prolonged military expeditions(۹), sleeping in open spaces(۱۰), economizing on food rations(۱۱) and being satisfied with small portions of it, being generous with provisions despite the hard times(۱۲), helping other soldiers(۱۳), how to take advantage of locally available resources(۱۴), digging trenches and pits(۱۵), hunting animals(۱۶), how to deal with prisoners(۱۷), arrangements that needed to be made when the army stopped at any place(۱۸), gathering the war booty and accepting the system of its distribution(۱۹), finding clean water(۲۰), and in the end, how to bury .(those who had been killed(۲۱

These matters gave the Muslim army a special zeal for battle and made them .capable, strong and ready for fighting the enemy

B) Department Of War Booty

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This was the department that was answerable for collecting the booty, arranging it

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Wāqidi ۲:۶۳۴; Kalā'i ۱:۱۳۰ -۱

Ibn Sa'd ۲:۴۴, ۹۲, ۱۳۶; Bakri ۱:۱۰۱, ۳۰۳, ۲:۵۶۴; Hamawi ۱:۷۹, ۲:۱۴, ۴۸۷ -۲

Wāqidi ۳:۱۰۷۹; Ibn Hishām ۴:۲۳۹; Ibn Sa'd ۲:۱۲۲; Tabari ۳:۱۲۶ -۳

(Ibn Sa'd ۲:۴۴, ۵۶; Bukhāri (al-Maghāzi ۲۸ -۴

(Dārimi (al-Jihād ۲۲); Bukhāri (al-Maghāzi ۲۰, al-Riqāq ۱۱۷ -۵

Zuhri: ۵۲; Ibn Hazm: ۲۵۱; Hamawi ۲:۳۵۰; Kalā'i ۱:۱۵۲ -۶

Wāqidi ۳:۱۰۷۹; Ibn Hishām ۳:۲۰۳; Ibn Sa'd ۲:۴۵; Tabari ۳:۱۲۶;, ۱۳۱; Bakri ۱:۱۰۱, ۲:۵۶۴, -۷ ۴:۱۲۲۰

Kalā'i ۱:۱۵۱; Ibn Sayyid al-Nās ۲:۲۱۸; Watt: ۱۶, ۱۷ -۸

Wāqidi ۳:۱۰۱۵; Ibn Khayyāt ۱:۱۷; Ibn Hazm: ۲۵۳ -۹

Wāqidi ۲:۸۰۰-۸۰۶; Ibn Hishām ۳:۲۶۴; Ibn Sa'd ۲:۴۵ -۱۰

Wāqidi ۱:۲۶; Ibn Hishām ۳:۳۴۶; Ibn Sa'd ۲:۹۵; Tabari ۳:۱۰ -۱۱

Wāqidi ۳:۹۹۱, ۹۹۴; Ibn Hishām ۴:۱۶۱; Ibn Sa'd ۲:۱۲۰ -۱۲

(Bukhāri (al-Maghāzi ۱۶ -۱۳

(Bukhāri (al-Sayd ۳, al-At'imah ۳۹, ۴۵, ۵۰); Muslim (al-Sayd ۳۷, ۵۳ -۱۴

Wāqidi ۲:۴۴۵, ۴۴۸; Ibn Hishām ۳:۲۶۰; Tabari ۲:۵۶۸; Ibn Sayyid al-Nās ۲:۵۷ -۱۵

(Bukhāri (al-Dhabā'ih ۱۰); Abu Dāwud (al-At'imah ۲۷); Nasā'i (al-Sayd ۳۲ -۱۶

Shaybāni ۲:۴۰۹; Ibn Hanbal ۶:۲۷۶; Muslim (al-Jihād ۵۸); Bayhaqi ۹:۸۹ -۱۷

Wāqidi ۱:۵۳; Ibn Hishām ۲:۲۵۷; Ibn Sa'd ۲:۹۶ -۱۸

Q۸:۴۱; Bukhāri (al-Eimān ۴۰); Muslim (al-Eimān ۲۳); Abu Dāwud (al-Jihād ۱۳۴); - ۱۹ (Tirmidhi (Aseer ۱۴

(Bukhāri (al-Maghāzi ۸); Muslim (al-Jihād ۲); Abu Dāwud (al-Jihād ۲۵ -۲۰

(Dārimi (al-Muqaddimah ۷); Abu Dāwud (al-Janā'iz ۳۲); Tirmidhi (al-Janā'iz ۳۱ -۲۱

and distributing it. All the wealth of the enemy forces that was taken by overpowering them or winning the battle was considered as war booty(۱). The first war booty that was obtained by the Muslims was in the second year after Hijra which was the year when the fighting was first ordained. During this time, the Holy Prophet (S) sent ‘Abdullah ibn Jahash, accompanied by seventy men, for a mission. He gave a letter to the commander of the Sariya and ordered him to open it after he had travelled for two days and then follow the path directed therein. This was done in order to protect military secrets. The commander of the Sariya did as he was instructed and when he opened the letter he found the order to raid the caravan of the Quraysh at Nakhlah. He did just that and took the wealth of the caravan as booty(۲).

۱) Ways of using the booty on the battlefield

Once the appropriation of the war booty was completed, there would be no delay in taking advantage of it especially with regards to the foodstuffs, drinks, fodder for animals, firewood and all the other requirements; whether those who used it were rich or poor, because even the rich would have to bear the difficulty of carrying foodstuffs and fodder from Madina to the battlefield(۳).

۲) The rules of distribution of war booty

The Noble Prophet (S) organized the booty and ordered that it be gathered up in a suitable place(۴). He appointed certain people to count and distribute it and would specify the people who would use it(۵), forbidding

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۱- Zuhayli, al-Fiqh al-Islāmiyya wa Adillatih ۶:۴۵۵

۲- Suhayli ۳:۲۲ onwards

۳- Zuhayli ۶:۴۵۸

۴- Wāqidi ۳:۲۹۵; Dārimi (al-Siyar ۳۵); Bukhāri (al-‘Umrah ۳)

۵- Wāqidi ۲:۵۴۴; Ibn Sa’d ۲:۶۱

anyone to take anything (from it) before its distribution(١) while being very strict with those people who infringed on these instructions(٢).

The booty would be divided into five parts and was distributed as follows(٣):

The first part would be given to the following: orphans, needy, those who were travelers but had no more money (Ibn al-Sabil), and for basic requirements like buying battle equipment and things that were needed by the army including foodstuffs, weapons, battle gear, clothes etc.

The four remaining parts would be distributed to the soldiers and every Muslim who participated in the battle, meaning one who was part of the army and entered the battlefield with the intention of fighting, whether he fought or not, would get a share; because frightening the enemy is akin to participating in the battle.

As for the gauge of merit by which it each person got what they deserved, it was relative. For example, for the soldiers who were on horseback three portions were allotted (two portions for the horse and one for the soldier) while the one who was on foot got one portion. The reason for this was that a horse had to be specially treated and readied for battle and this incurred an extra expense. It is obvious that the expense incurred by a soldier on horseback was more than one who was on foot. As for the women and young children who were present in the battle, they would not get a full share, because they were not considered part

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١- Bukhāri (al-Madhālim ٢٠); Muslim (al-Adh'hā ٢٠); Ibn Mājah (al-Fitan ٣); Abu Dāwud (al-Hudud ١۴))

٢- Bukhāri (al-Eimān ٣); Muslim (al-Jihād ٣٢)

٣- Shāfi'i, al-Umm ۴:۶۴ onwards

of the forces. Rather, they got a small share i.e. smaller than one full portion, depending on what the supreme commander decided based on their contribution and participation during the battle.

3) The place where the booty was divided

Division of the booty took place in a secure location or after it had been carried back to the Muslim lands. The supreme commander could transfer the army along with the booty to another area if the current location was not deemed to be safe(1). The division would either be done personally by the commander or by someone who was appointed by him to carry out this task(2).

4) Sources of booty

One of the important sources for acquiring booty were the Jews(3) and the Muslim army had taken possession of a lot of weapons, wealth and farming lands from them as war booty(4). As for the (enemy) Arab tribes, they took sheep, camels and some horses from them. This booty was used to cater for the material needs of the army.

5) Prisoners

Prisoners were enemy combatants and those who were considered part of the enemy's army that were captured alive(5). Generally, prisoners would either be killed(6), or secure their release through the payment of ransom or by being exchanged for Muslim prisoners(7), or they would be forgiven and freed(8); and this was decided according to what was in the best interests (of the Muslims). The Holy Prophet (S) had ordered the killing of 'Aqabah ibn Abi Mu'eet and Nadhr bin Hārith in the Battle of Badr(9), 'Amr ibn al-Jamhā, the poet of the Age of Ignorance,

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۱- Ibid.

۲- Ibn Sa'd ۲:۴۶; Suhayli ۴:۶۵

۳- Wāqidi ۱:۱۷۸, ۳۷۷, ۲:۵۱۰, ۵۲۴; Ibn Sa'd ۲:۴۱

۴- Wāqidi ۱:۹۶, ۲:۵۳۵, ۹۴۴, ۳:۹۴۳; Ibn Sa'd ۲:۶۱, ۹۵

۵- Ibn Qudāmah, al-Mughni ۸:۳۷۲ onwards; Ibn Sayyid al-Nās ۲:۲۸۷; Zuhayli, Athār al-Harb fi Fiqh al-Islāmi: ۴۲۹

۶- (Shaybāni ۲:۴۰۹; Ibn Mājah (al-Diyāt ۳); Tirmidhi (al-Siyar ۱۸

۷- Dārimi (al-Siyar ۲۷); Ibn Mājah (al-Jihād ۳۲); Abu Dāwud (al-Jihād ۱۲۴); Tirmidhi (al-Siyar ۱۸)

۸- Bukhāri (al-Khums ۱۶); Abu Dāwud (al- Jihād ۱۲۰); Tirmidhi (al-Siyar ۱۸); Ibn Qudāmah ۸:۳۷۲

۹- Wāqidi ۱:۱۳۸, ۱۴۸; Ibn Hishām ۲:۲۹۸; Ibn Sa'd ۲:۱۱; Tabari ۲:۴۵۹

in the Battle of Uhud(۱) and also the Bani Quraydha after the siege(۲). A number of prisoners of Badr were freed by ransom(۳). Some of them who did not have wealth had to teach ten youths of Madian (in order to secure their freedom)(۴) and two prisoners from the Sariya of Abdullah ibn Jahash were also freed by ransom(۵).

The exchange of prisoners with the Quraysh began after the Treaty of Hudaybiyya (۶). A woman from the Bani Kilāb was given as a ransom to secure the freedom of a prisoner from the Muslims who had been captured by the Quraysh(۷). This woman had been taken prisoner in the Sariya of Abu Bakr against the Bani Kilāb. Abi 'Uzza al-Jamhā was freed as an act of kindness because of his poverty(۸). The same was done with Abi al-'Aās ibn Rabee'(۹) and other prisoners of Badr(۱۰), prisoners of Bani al-Mustalaq(۱۱), Tamāmah ibn Athāl al-Hanafi after his imprisonment in the Sariya of Muhammad ibn Maslamah against the Bani Bakr(۱۲), and also a man from Bani Tha'labah who had become a Muslim(۱۳) after his imprisonment in the Sariya of Abi 'Ubaydah ibn Jarrāh for the revenge against the Bani Tha'labah.

Similarly, a woman who had divulged sensitive information to the enemy in the Sariya of Zayd ibn Hāritha against the Bani Saleem and was taken prisoner, was forgiven and set free(۱۴).

The Holy Prophet (S) would deal mercifully and humanely with the prisoners(۱۵) and would urge that they be treated well(۱۶) and forgiven when victory had been

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۱- Wāqidi ۱:۱۴۲, ۳۰۹; Ibn Hishām ۳:۱۱۰; Bayhaqi ۶:۳۲۰

۲- Wāqidi ۲:۵۱۳; Ibn Hishām ۳:۲۴۹; Ibn Sa'd ۲:۵۶; Tabari۳:۵۹۳

۳- Wāqidi ۱:۱۳۸ onwards; Ibn Sa'd ۲:۱۴; Ibn Hanbal ۱:۳۵۳

۴- Ibn Hanbal ۱:۲۴۷; Bayhaqi ۶:۳۲۲

۵- Wāqidi ۱:۱۶; Ibn Hishām ۲:۲۵۵; Ibn Sa'd ۲:۵; Tabari ۲:۴۱۳

۶- Wāqidi ۲:۶۰۲

۷- Ibn Mājah (al-Jihād ۳۲); Muslim ۳:۳۷۶; Dārimi (al-Siyar ۲۷)

۸- Wāqidi ۱:۱۴۲; Ibn Hishām ۳:۱۱۰; Ibn Atheer ۲:۱۶۵

۹- Ibn Hanbal ۶:۲۷۶; Abu Dāwud (al-Jihād ۱۲۱); This was the husband of the Prophet's daughter Zainab (Tr.).

۱۰- Abu Dāwud (al-Jihād ۱۲); Wāqidi ۱:۱۳۸ onwards

۱۱- Ibn Sa'd ۲:۴۶; Ibn Hishām ۳:۳۰۷ onwards; Wāqidi ۱:۴۰۷, ۴۱۰

۱۲- Bayhaqi ۶:۳۱۹; Muslim ۳:۱۳۸۶; Ibn Sa'd ۲:۵۶

۱۳- Ibn Sayyid al-Nās ۲:۱۰۵; Ibn Sa'd ۲:۶۲; Wāqidi ۲:۵۵۲

۱۴- Ibn Qayyim ۲:۲۹۷; Ibn Sayyid al-Nās ۲:۱۰۵; Ibn Atheer ۲:۲۰۷; Ibn Sa'd ۲:۶۲

۱۵- Bukhāri (al-Ahkām ۳۵); Muslim (al-Jihād ۵۸); Tirmidhi (al-Siyar ۱۸); Nasā'i (al-Qudhāt ۱۷)

۱۶- Ibn Atheer ۲:۱۳۱; Tabari ۲:۴۶; Ibn Hishām ۲:۱۹۹

gained over them(۱). Whenever he (S) would hear the cries of any of them he would open their tied hands(۲). The result of this kind treatment to the prisoners was that they would become believers in Islām(۳) and out of their own free will, accept this new religion. Usually the prisoners would be tied up and not left free, and they would be kept in a place where hygiene(۴) was good. They would be imprisoned in the Masjid(۵) or in the house of the soldiers to whom they had been given(۶) or were imprisoned all together in the house of one of the soldiers(۷). This would be done to prevent any of them from fleeing. These houses were not built as prisons and if they were not tied, .the prisoners could escape at any time

The Glorious Qur'ān has encouraged the feeding of prisoners(۸) and the Holy Prophet (S) would also recommend it(۹). The troops would also give precedence to the .(prisoners when it came to food and would sacrifice their own food for them(۱۰

Like 'Aziz ibn 'Umayr who used to eat bread and good foods. The food of the prisoners was dates(۱۱). When the supreme commander was requested for some food by a prisoner, he replied with kindness and generosity(۱۲) and asked the companions to .prepare some food for him(۱۳). They immediately gave him milk and delicious food

At the same time, the prisoners were covered with proper clothes. For instance, the supreme commander gave a shirt to 'Abbās ibn 'Abd

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۱- Wāqidi ۱:۴۰۷, ۴۱۰; Ibn Salām, al-Amwāl ۱:۱۰۶; Muslim ۳:۱۳۸۶

۲- Tabari ۲:۴۶۳; Bayhaqi ۹:۸۹

۳- Wāqidi ۲:۲۵۲; Muslim ۳:۱۳۶۸; Ibn Sayyid al-Nās ۱:۲۸۷

۴- Ibn Hanbal ۳:۳۷۷; Bukhāri (al-Jihād ۱۴۴); Abu Dāwud (al-Eimān ۳۱); Tirmidhi (al-Jihād (۳۴

۵- Dārimi (al-Farā'idh ۴۳); Bukhāri (al-Salāh ۷۵); Abu Dāwud (al-Jihād ۹۷, ۱۴); Nasā'i (al- (Masājid ۲۰

۶- Ibn Hishām ۲:۱۹۹; Tabari ۲:۴۶; Ibn Sayyid al-Nās ۱:۲۶۵

۷- Ibn Sa'd ۳:۱۱۶; Bayhaqi ۹:۸۹; Ibn Sayyid al-Nās ۲:۲۰۳

۸- Q۷۶:۸

۹- Ibn Hanbal ۵:۲۹۴; Abu Dāwud (al-Buyu' ۳)

۱۰- Ibn Hishām ۱:۳۰۰; Tabari ۲:۴۶۱; Ibn Atheer ۲:۱۳۱

۱۱- Ibid.

۱۲- Bayhaqi ۶:۲۳۰; Zuhayli, Athār al-Harb fi Fiqh al-Islāmi: ۴۱۲

۱۳- Ibn ‘Abd al-Barr ۱:۲۱۳; Ibn Atheer ۱:۲۴۶; Zuhayli: ۴۱۲

al-Muttalib(۱) and while giving some clothes as a gift to Safānah bint Hātim Tā'i, the Prophet (S) favored her by setting her free(۲).

He (S) would never force any prisoner to divulge secret military information(۳), however, if he tried to deceive the Muslim army by giving them false information, he would be pressurized and would even be beaten(۴). If a prisoner did not give up secret information about the enemy, he would never be beaten or abused. However, if he did give up any vital information, he would be set free(۵).

C) Department Of Medical Services

1) Designation and goals of the department of medical services

The goal of this department was the preservation of the health of soldiers. To this end, offering medical assistance to the injured and taking them from the battlefield to the medical camps for treatment were the functions that this department was responsible for. Other functions included taking preventative measures to stop the spread of different diseases and epidemics and taking care of the hygiene in the places where the troops and commanders camped and ensuring the cleanliness and soundness of these places.(۶)

The supreme commander would also participate in giving medical assistance(۷), for instance when Qatāda ibn Nu'mān was injured in the Battle of Uhud and the news reached him, he (S) wrapped Qatāda in his cloak and gave him treatment, such that he regained his health and returned to his previous state(۸). In the same way, he (S) treated the injury of Sa'd ibn Ma'ādh, who was injured in the Sariya of Muhammad ibn Maslamah (that was undertaken) to assassinate Ka'b

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۱- Bukhāri (al-Jihād ۱۴۶); Qurtubi ۴:۳۰۵۹

۲- Wāqidi ۳:۹۸۹; Bukhāri (al-Jihād ۱۴۲)

۳- Abu Dāwud (al-Jihād ۹۷, ۱۱۶)

۴- Wāqidi ۱:۵۳, ۲:۵۶۳, ۳:۹۸۶; Ibn Hishām ۲:۲۶۸; Tabari ۲:۴۳۶

۵- ۸۴ al-Jihād) Abu Dāwud ;۲:۵۵۲ Wāqidi)

۶- ۴۰ al-Ashribah) Nasā'i ;(۱۲ al-Madina) Bukhāri ;۵:۳۰۹ Ibn Hanbal ;۹۳ :Zuhri)

۷- Refer to the books on Tibb including Tibb al-Nabawi and the chapters on al-Tibb in Bukhāri and Muslim

۸- ۲:۱۴ Ibn Sayyid al-Nās ;۱:۲۴۱ Wāqidi ;۳۰۸ :Ibn Is'hāq

ibn Ashraf(١). The Prophet (S) put his own saliva on the eyes of 'Ali ('a), who was suffering from an ailment in his eyes, and he was cured and could continue fighting .(the battle(٢

The support forces would always provide the required medicines to those who were sick or injured(٣). General medical services in the Muslim army were based on the individual(۴), collective(۵) and the women(۶). When the supreme commander was attacked and became injured, Abi 'Ubaydah ibn Jarrāh would pull out the chains of his helmet from his cheeks(٧) and Fātima ('a) also would put a heated mat with palm leaves on his wounds(٨). The injured would come as outpatients and would get their wounds dressed and this would happen after they had returned to Madina(٩). Some of .the wounds would be given basic treatment and dressing during the battle

Another responsibility of this department was evacuating the injured to a specific location for treatment in Madina. When Sa'd ibn Mu'ādh was injured in the Battle of Khandaq, he was transferred to a tent in Masjid al-Nabi (S)(١٠). In the same way, when Muhammad ibn Maslamah(١١) was injured in battle against the Bani Tha'labah and 'Awāl, he was taken to Madina (for treatment). The medications and medical equipment that were used to treat and cure the injured were very basic and the most important among these included: water, (heated) mats, fabrics(١٢) that were used by men in their trousers or the turbans(١٣) that they wore on their heads – and this

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١- Wāqidi ١:١٩٠; Ibn Hishām ٣:۶٠; Ibn Sayyid al-Nās ١:٣٠١

٢- Bukhāri (al-Maghāzi ٣٨, ١٢١); Muslim (Fadhā'il al-Sahābah ٣٢, ٣۵); The Prophet (S) had initially given the opportunity to his other companions like Abu Bakr, 'Umar and Sa'd ibn Abi Waqqās but they were unable to take down the fort of Khaybar. It is then that the Prophet (S) gave the command to 'Ali ibn Abi Tālib ('a) who finally gained victory over the Jews and brought down Khaybar (Ibn Hajar ٢:۵٠٣) (Tr.)

٣- Wāqidi ١:٣۵٠, ٢:۶۴۴

۴- Wāqidi ١:٨٧, ٢۵٠, ٣٣۴ onwards; Ibn Sa'd ٢:٣۴; Bukhāri (al-Maghāzi ١۶)

۵- Wāqidi ١:٣٩٣, ٢:۵۵١; Ibn Hishām ٣:٨۵; Ibn Sa'd ٢:١١٧

۶- Bukhāri (al-Jihād ۶۷, Tibb ۲); Muslim (al-Jihād ۱۳۷, ۱۴۱); Abu Dāwud (al-Jihād ۳۲, ۱۴۱); Tirmidhi (al-Siyar ۲۲)

۷- Wāqidi ۱:۲۴۷; Ibn Hishām ۳:۸۵; Ibn Atheer ۳:۷۸; Ibn Sayyid al-Nās ۲:۱۲

۸- Ibn Hanbal ۳:۳۳۴; Bukhāri (al-Jihād ۸۰, al-Tibb ۲۷); Tirmidhi (al-Tibb ۳۴)

۹- Wāqidi ۱:۳۳۴; Ibn Hishām ۳:۱۰۷; Ibn Sa’d ۲:۳۴; Tabari ۲:۵۳۴ onwards; Ibn Sayyid al-Nās ۲:۱۳

۱۰- Bukhāri (al-Maghāzi ۳۰); Muslim (al-Jihād ۶۶); Abu Dāwud (al-Janā’iz ۴); Nasā’i (al-Masājid ۱۸)

۱۱- Wāqidi ۲:۵۵۱; Ibn Sa’d ۲:۶۲; Ibn Sayyid al-Nās ۲:۱۰۴

۱۲- Shaybāni ۱:۱۲۷; Ibn Sa’d ۲:۳۴

۱۳- Bukhāri (al-Maghāzi ۱۶)

would be used to dress the wounds and cuts. Honey(۱), oil(۲), a special type of dates(۳), milk, camel urine(۴), salt with water(۵) and other remedies (were used)(۶).

The Holy Prophet (S) would take it upon himself to find out about the situation of hygiene in the army. He (S) would send some troops to check this and give him news about the situation(۷) and to select (hygienic and) sound locations(۸). He would choose such (clean and hygienic) locations for the army to set up camp. He would select clean and suitable water for drinking(۹) and would only permit the using of water that had not changed in smell or color for washing hands and cleaning wounds(۱۰).

Losses (۲

Losses in the battlefield would be suffered because of a number of reasons, the most important among which were:

Their resources and conditions of warfare and those of the enemy

The type of battle (offensive, defensive, siege etc.).

The types of weapons used

Preparation for war and the type of terrain .

The time of day (whether day or night)

The zeal and morale of the soldiers

Ability and precaution(۱۱)

In the battle of Badr, the resources were equally accessible to both the sides. The type of war was defensive in Khandaq and offensive in the Conquest of Makkah. Entering the fortresses, the conditions of terrain and time of the battle (during the last hours of the night) in Khaybar, the type of weapons used in the Battle of Tā'if, the preparation in the Battle of Bani Quraydha and the great care and precaution taken

(Bukhāri (al-Tibb ٣, ٥, al-Hajj ١٨); Muslim (al-Islām ١٨ -١

(Bukhāri (al-Tibb ٥٢, ٥٦); Muslim (al-Ashribah ١٥٥); Abu Dāwud (al-Tibb ١٢ -٢

(Ibn Hanbal ٦:٧٧; Bukhāri (al-At'imah ٤٣, al-Tibb ٥٢); Ibn Mājah (al-Tibb ٣ -٣

(Wāqidi ٢:٥٦٩; Ibn Hanbal ٦:٣٨٠; Bukhāri (al-Tibb ٦, ٥٧); Ibn Mājah (al-Tibb ٣٠ -٤

(Ibn Hanbal ٦:٣٨٠; Abu Dāwud (al-Tahārah ١٢٠ -٥

Ibn Qayyim ٣:١٣٤, ٤١٥; Ibn Katheer ٤:١٩٥ -٦

Wāqidi ١:٥٣, ٢:٦٤٤; Ibn Hishām ٣:٦٩, ٢٣١; Kalā'i ١:١٣٠ -٧

(Wāqidi ٢:٦٤٤; Bukhāri (al-Madina ١٢); Tirmidhi (al-Ru'yā ١٠ -٨

(Bukhāri (al-Jihād ٨٥, al-Ashribah ١٦ -٩

Bukhāri (al-Anbiyā' ١٧); Muslim (al-Jihād ١٠١); Abu Dāwud (al-Tahārah ٣٣); Nasā'i -١٠
((al-Tahārah ٤٣

Zuhri: ٧٩; Wāqidi ١:١٤٥, ١٥٢, ٢:٧٠٠, ٨٢٥; Ibn Sa'd ٢:٤٣, ١٠٩; Ibn Hanbal ٢:٥٥٢; Nasā'i (al- -١١
Khawf ١٦); Kalā'i ١:١١٢, ١٣٠; Ibn Sayyid al-Nās ٢:٥٢m ١٣١

in the Battle of Dhāt al-Ruqā’ were all important factors. The losses faced by the Muslim army in the first defensive battles were greater. In the Battle of Badr fourteen people(۱), in Uhud eighty(۲) and in Khandaq six people(۳) were martyred. But in the offensive battles, the numbers were relatively less. In the Battle of Muta nine people(۴), in the Conquest of Makkah two people(۵), in Hunayn fourteen people(۶), in conquering the fortresses of Khaybar fifteen people(۷) and in Tā’if twelve people(۸) were martyred. When conquering the fortresses of Bani Qaynuqā’, Bani Nadhir and Bani Quraydha, the Muslim army suffered no losses at all(۹).

As for the losses faced in the Sariya missions, they included: ten people(۱۰) were martyred in the Sariya of Muhammad ibn Maslamah against the Bani Tha’labah, three people(۱۱) in the Sariya of Bashir ibn Sa’d al-Ansāri against the Bani Murrah, five people(۱۲) in the Sariya of Abi al-‘Awjā al-Sulami against the Bani Saleem and fifteen people(۱۳) in the Sariya of Kalā’i’b ibn ‘Umayr al-Ghaffāri against the Bani Qudhā’ah. In missions where the enemy ambushed the Muslims, many losses were suffered. Like the event of Bi’r Ma’unah where seventy people(۱۴) and Rajee’ where ten people were martyred(۱۵).

By studying these numbers one can see that the losses in defensive war were greater than those in offensive war, and this was because after the Battle of Khandaq, the Muslim army had gained experience and were better trained(۱۶). The losses in some of the Sariya missions(۱۷) were higher due to the

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۱- Ibn Is’hāq: ۲۸۹; Wāqidi ۱:۱۴۵; Ibn Sa’d ۲:۱۱; Tabari ۲:۴۷۷; Ibn Sayyid al-Nās ۱:۲۸۵

۲- Wāqidi ۱:۳۰۰ onwards; Ibn Sa’d ۲:۲۹; Ibn Hanbal ۵:۱۳۵

۳- Wāqidi ۲:۲۹۵; Ibn Hishām ۳:۲۶۳; Ibn Sayyid al-Nās ۲:۶۷

۴- Wāqidi ۲:۷۶۹; Ibn Hishām ۴:۳۰; Ibn Sayyid al-Nās ۲:۱۵۶

۵- Ibn Hishām ۴:۵۰; Ibn Sa’d ۲:۹۸; Ibn ‘Abd al-Barr, al-Durar fi Ikhtisār al-Maghāzi wal-Siyar: ۲۳۲; Ibn Sayyid al-Nās ۲:۱۷۳

۶- Wāqidi ۳:۹۲۲; Ibn Hishām ۴:۱۰۱; Ibn Sa’d ۲:۱۰۹; Ibn Sayyid al-Nās ۲:۱۹۲, ۱۹۳

۷- Wāqidi ۲:۷۵۰; Ibn Hishām ۳:۳۵۷; Ibn Sayyid al-Nās ۲:۱۴۲

۸- Wāqidi ۳:۹۳۸; Ibn Hishām ۴:۱۲۹; Tabari ۳:۵۸; Ibn Sayyid al-Nās ۲:۲۰۲

۹- Zuhri: ۷۱; Wāqidi ۱:۱۷۶; Ibn Sa'd ۲:۱۹, ۴۰; Ibn Khayyāt ۱:۲۷; Kalā'i ۱:۱۱۱

۱۰- Wāqidi ۲:۵۵۱; Ibn Sa'd ۲:۶۱; Ibn Sayyid al-Nās ۲:۱۰۴; Ibn Qayyim ۲:۲۷۹

۱۱- Wāqidi ۲:۷۲۳; Ibn Sa'd ۲:۸۶; Ibn Sayyid al-Nās ۲:۱۴۶; Ibn Qayyim ۲:۳۵۸

۱۲- Wāqidi ۲:۷۴۱; Ibn Sa'd ۲:۸۹; Ibn Atheer ۵:۲۶۶; Ibn Sayyid al-Nās ۵:۱۴۹

۱۳- Wāqidi ۲:۷۵۲; Ibn Sa'd ۲:۹۲; Tabari ۳:۲۹; Ibn Sayyid al-Nās ۲:۱۵۲

۱۴- Wāqidi ۱:۱:۳۴۷; Ibn Sa'd ۲:۳۶; Bukhāri ۵:۴۱; Kalā'i ۱:۱۱۱

۱۵- Ibn Sa'd ۲:۳۹; Wāqidi ۱:۳۵۵; Ibn Hishām ۳:۱۷۸; Ibn Khayyāt ۱:۳۰ (some of whom mention different numbers)

۱۶- Bukhāri (al-Maghāzi ۲۹); Abu Dāwud (al-Jihād ۱۵۶); Ibn Hishām ۴:۴۹; Ibn Sa'd ۲:۹۸

۱۷- Wāqidi ۲:۵۵۱, ۷۲۳, ۷۴۱; Ibn Sa'd ۲:۶۱, ۸۶, ۸۹; Ibn Sayyid al-Nās ۲:۱۰۴, ۱۴۶, ۱۵۲

commanders not having taken all the necessary precautions, a stronger enemy army, the element of surprise was not there in their attack, the secretive nature of the military operation and the inability to assist the injured because of which they would .die

The number of martyrs in the battles (۳

The percentage of those who were martyred were as follows: Badr(۱) – ۵٪ of the forces, Uhud(۲) – ۱۰٪, Khandaq(۳) – ۰.۰۰۲٪, Khaybar(۴) – ۱٪, Muta(۵) – ۲.۵٪; Conquest of Makkah(۶) – ۰.۰۰۲٪, Hunayn(۷) – ۰.۰۰۳٪, Tā'if(۸) – ۰.۰۲٪ and in the Sariya and other missions put together(۹) - ۱۰٪. The highest number of martyrs was in the Battle of .(Uhud (۷۰) and the lowest was in the Conquest of Makkah (۲

Burying the Martyrs (۴

The Holy Prophet (S) gave the order that the martyrs should be buried in the battlefield(۱۰), just as is done in some of the battles of our time. He (S) would not give permission to take their bodies back to Madina and it has been said that some of the heirs had taken the corpses of their dead back to Madina, but the Prophet (S) ordered that they be taken back. The announcer of the supreme commander would call out: 'Return those who have been killed to their place of rest (i.e. the place where they fell .(in battle)(۱۱

The reason for this was that transferring the dead to another place would put their families under financial strain and other difficulties and it was possible that the change in weather conditions could affect the corpses and cause them to

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Wāqidi ۱:۴۵, ۱۵۲; Ibn Sa'd ۲:۶, ۱۱; Tabari ۲:۴۳۱, ۴۷۷; Ibn Sayyid al-Nās ۱:۲۴۵, ۲۸۵ -۱

Wāqidi ۱:۳۰۰; Ibn Hishām ۳:۶۸, ۱۲۹; Ibn Sa'd ۲:۲۷, ۲۹; Ibn Sayyid al-Nās ۲:۵, ۲۷ -۲

Ibn Hishām ۳:۲۳۱, ۲۶۴; Ibn Sa'd ۲:۴۷; Tabari ۲:۵۷۰; Ibn 'Abd al-Barr: ۱۹۴ -۳

Wāqidi ۲:۵۷۴, ۷۵۰; Ibn Hishām ۳:۲۳۱, ۲۶۴; Ibn Sa'd ۲:۷۸; Ibn Sayyid al-Nās ۲:۱۵۳ -۴

Wāqidi ۲:۷۵۶, ۷۶۹; Ibn Hishām ۴:۱۵, ۳۰; Ibn Sa'd ۲:۹۷; Tabari ۳:۳۶; Ibn Sayyid al-Nās -۵

۲:۱۵۳

۶- Wāqidi ۲:۸۰۰, ۸۱۲; Ibn Hishām ۲:۴۲, ۵۰; Ibn Sa'd ۲:۹۷; Tabari ۳:۷۳, ۸۱; Ibn 'Abd al-Barr: ۲۳۲

۷- Wāqidi ۳:۸۸۹, ۹۹۲; Ibn Hishām ۴:۸۳; Ibn Sa'd ۲:۱۰۸-۱۱۰; Tabari ۳:۷۳, ۸۱; Ibn 'Abd al-Barr: ۲۴۲

۸- Wāqidi ۲:۸۸۹, ۹۲۳, ۹۳۸; Ibn Sa'd ۲:۱۱۴

۹- Wāqidi ۲:۵۵۱, ۷۲۳, ۷۴۱, ۷۵۲; Ibn Sa'd ۲:۳۶, ۳۹, ۶۱, ۸۶, ۹۲; Bukhāri ۵:۴۱; Kalā'i ۱:۱۱۱; Ibn Sayyid al-Nās ۲:۱۰۴, ۱۴۶, ۱۴۹, ۱۵۲

۱۰- Dārimi (al-Muqaddimah ۷); Ibn Mājah (al-Janā'iz ۲۸); Abu Dāwud (al-Janā'iz ۲۳); Tirmidhi (al-Janā'iz ۳۱)

۱۱- Abu Dāwud (al-Janā'iz ۳۸); Tirmidhi (al-Janā'iz ۳۱)

be cut into pieces. Aside from this, the means of transport were not abundant and could not even cater for all the soldiers. Most important of all, burying the fallen soldiers in the battlefield was a secret for keeping their memory alive, heightening .emotions about them and expressing the meaning of courage by their example

The Holy Prophet (S) would honor the martyrs(۱), put them on the pedestal of respect and glory in this world and the hereafter(۲) and would give the glad tidings about this to the family and relatives of the martyred(۳); so their hearts would be filled with happiness. The Prophet (S) would bury one, two or three martyrs in a single grave(۴) depending on their closeness with each other or their relationship (to each other) or .the amount of Qur'ān they had memorized in their lifetimes

The Prophet (S) forbade the disfigurement and cutting off of parts of the enemy corpses(۵) and gave the order that once they were identified, they were to be buried without taking any revenge on their dead bodies by burning, drowning or decapitating them(۶). The supreme commander would also instruct the commanders and leaders of Sariya missions not to disfigure the corpses of the enemy(۷) and preserve the respect of their dead(۸). This was despite the fact that the Quraysh had disfigured the body of Hamza and others in the Battle of Uhud, and Hind bint 'Aqabah, the wife of the commander of the enemy's army i.e. Abu Sufyān, had chewed the liver

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۱- Ibn Hanbal ۴:۱۸۵; Dārimi (al-Jihād ۱۹); Ibn Mājah (al-Muqaddimah ۱۱۰, al-Libās ۲); (Abu Dāwud (al-Jihād ۲۵); Tirmidhi (Fadhā'il al-Jihād ۱۳); Nasā'i (al-Qisāmah ۱۸

۲- Ibn Hanbal ۱:۲۸۸, ۴۶۳; Dārimi (al-Jihād ۱۶); Bukhāri (al-Jihād ۲); Abu Dāwud (al-Jihād (۲۶); Tirmidhi (Fadhā'il al-Jihād ۲۵); Nasā'i (Fadhā'il al-Jihād ۸۳

۳- Ibn Hanbal ۱:۳۸۶; Dārimi (al-Jihād ۱۸); Muslim (al-Aqdhiya ۱۶); Abu Dāwud (al- (Aqdhiya ۱۳); Tirmidhi (Fadhā'il al-Jihād ۱۳

۴- Bukhāri (al-Janā'iz ۷۳, ۷۹); Abu Dāwud (al-Janā'iz ۲۷); Tirmidhi (al-Janā'iz ۴۶); Nasā'i ((al-Janā'iz ۶۲

۵- Bukhāri (al-Salāh ۱۰۹, Manāqib al-Ansār ۴۵, al-Maghāzi ۸); Muslim (al-Janā'iz ۲۶); (Abu Dāwud (al-Jihād ۱۱۵); Nasā'i (al-Janā'iz ۱۱۷

۶- Bukhāri (al-Maghāzi ۳۶); Muslim (al-Jihād ۲, al-Birr ۱۱۷, ۱۱۹); Abu Dāwud (al-Jihād ۱۱۳); Tirmidhi (al-Jihād ۱۴

۷- Bukhāri (al-Maghāzi ۳۶, al-Dhabā'ih ۲۵); Muslim (al-Jihād ۲); Abu Dāwud (al-Jihād ۸۲); Tirmidhi (al-Siyar ۴۸, al-Jihād ۱۴

۸- Bukhāri (al-Janā'iz ۷۵); Abu Dāwud (al-Adh'hā ۱۱); Tirmidhi (al-Diyāt ۱۴); Nasā'i (al- Dhahāyā ۲۲, ۲۶

of this martyr (Hamza)(١). Despite all this, if the enemies were keen to take their corpses, the Prophet (S) would allow them to do so(٢).

5) The role of women in securing supplies and relief support

Women had an important role in (securing) supplies and relief support of the Muslim army. They would prepare food for the soldiers(٣), give water to the thirsty(۴), carry water-bags on their shoulders and take them to the troops in the battlefield(۵), treat the injured by burning medicinal herbs and teas(۶) and putting them on heated mats which would be placed on the injuries(٧), and assist in evacuating the injured to specific areas such as Masjids. There role in lifting the morale and encouraging the soldiers before battle was important(٨).

They would force those fleeing from battle to return(٩), repair clothes and coverings and stitch water-bags(١٠) and assist in medical evacuations(١١). The women would share their advice with the supreme commander(١٢) and would, in times of desperation, fight(١٣) and would guard and protect the weapons and military equipment(١۴).

By allowing the women to participate in battle, the Prophet (S) raised their status. In the Battle of Hudaybiyya, he took their advice when leaving for 'Umrah(١۵) and they had told him to go ahead and do whatever he saw fit as the Muslims would all follow him. In the Conquest of Makkah, the women pledged allegiance to him just as the men did(١۶) and when making the Treaty of Hudaybiyya with the Quraysh, even though the men did not agree to the conditions(١٧) and protested them, the women did not

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1- Bukhāri (al-Janā'iz ٣۴; al-Jihād ٢٠); Muslim (Fadhā'il al-Sahābah ١٢٩); Tirmidhi (al-Janā'iz ٣١); Nasā'i (al-Janā'iz ١٢)

2- Ibn Hanbal ١:٢۴٨, ٢٧١; Abu Dāwud ٢:٢٧٩

3- Ibn Hanbal ۵:٨۴; Dārimi (al-Jihād ٣٠); Muslim (al-Jihād ١۴١); Ibn Mājah (al-Jihād ٣٧, al-Ahkām ١۴); Abu Dāwud (al-Buyu' ٨٩, al-Salāh ٧٠)

۴- Bukhāri (al-Jihād ۶۷, al-Tibb ۲); Abu Dāwud (al-Ashriba ۴۴, al-Imārah ۲۰, al-Adab ۱۰۰)

۵- Bukhāri (al-Jihād ۶۵, Manāqib al-Ansār ۱۸, al-Maghāzi ۱۸); Muslim (al-Jihād ۱۳۶)

۶- Ibn Hanbal ۵:۸۴; Dārimi (al-Jihād ۳۰); Muslim (al-Jihād ۱۴۱); Ibn Mājah (al-Jihād ۳۷); Bayhaqi ۹:۲۲, ۳۰

۷- Bukhāri (al-Maghāzi ۳۰); Muslim (al-Jihād ۶۶, ۱۴۱); Abu Dāwud (al-Janā'iz ۴); Nasā'i (al-Masājid ۱۸)

۸- Wāqidi ۱:۲۰۸; Ibn Hishām ۳:۷۲; Ibn Sayyid al-Nās ۲:۹ onwards

۹- Wāqidi ۲:۲۷۸, ۳:۹۰۳; Ibn Hishām ۴:۸۹; Tabari ۳:۷۷; Kalā'i ۱:۱۴۵

۱۰- Bukhāri (al-Jihād ۶۶, al-Maghāzi ۲۲); Tirmidhi (al-Libās ۳۸)

۱۱- Ibn Hanbal ۶:۳۸۵; Bukhāri (al-Tibb ۲, al-Jihād ۶۷)

۱۲- Bukhāri (al-Hajj ۳۱۶)

۱۳- Wāqidi ۱:۲۶۹, ۳:۹۰۴; Ibn Hishām ۳:۸۷, ۸۸; Tabari ۳:۷۷; Kalā'i ۱:۱۴۵; Ibn Sayyid al-Nās ۲:۱۱, ۱۳

۱۴- Ibn Hishām ۳:۱۰۶; Ibn Sayyid al-Nās ۲:۲۴

۱۵- Wāqidi ۲:۶۱۳; Ibn 'Abd al-Barr ۴:۱۹۳۹; Ibn Atheer ۲:۲۰۵; Ibn Qayyim ۲:۳۰۸

۱۶- Bukhāri (al-Jihād ۶۶, al-Maghāzi ۲۲); Muslim (al-Imārah ۸۹, al-Salām ۸۹); Ibn Mājah (al-Jihād ۴۳); Abu Dāwud (al-Zakāh ۳۳)

۱۷- Wāqidi ۳:۶۲۹; Ibn Hishām ۳:۳۴۰; Tabari ۲:۶۴۰; Ibn Sayyid al-Nās ۲:۱۲۲

do so(۱). It was at this point that the verses of the Qur'ān(۲) were revealed that elevated their status.

The place of the women in the battles(۳) while marching or camping, was in the rear of the army and in Madina and the fortresses(۴) during defense(۵), it was behind the men and they would give the necessary assistance and support to the soldiers(۶). Whenever they participated in the battle, they would be behind the male soldiers(۷).

An Analysis of the Military Management

A study of all the battles that were fought by the Muslim army in all the front-lines establishes the fact that possessing greater forces and resources was not sufficient for achieving victory. Rather, the organization of resources and proper utilization of the same at the right place and right time(۸), even if these resources were few(۹) or even lacking(۱۰), was considered the most evident cause of victory. It is because of this that the Muslim army was able to attain victory over the Jews who were stronger in terms of resources(۱۱), the Romans who had a variety of different types of resources(۱۲) and even the enemy tribes who possessed thousands of sheep, mules and horses(۱۳).

After gaining victory over the enemy, the Muslims added the acquired resources to what little they had and began organizing it(۱۴). The Prophet (S) would never face the enemy altogether, rather he would face them separately attacking one after the other(۱۵). This was the strategy that made the forces develop gradually in different fields, to such a degree that in time, they

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۱- For en example of the important role played by women in these battles see: Ibn Hishām ۳:۸۶

۲- Q۶۰:۱۰; Suhayli ۱:۲۶; Qāsimi, Mahāsin al-Ta'wil ۱۶:۵۷۷۰

۳- Wāqidi ۱:۲۲۳, ۳:۸۹۷; Muslim ۳:۸۹۵; Abu Dāwud (al-Jihād ۱۰۷)

۴- Wāqidi ۲:۹۹۶; Muslim ۳:۸۹۵; Abu Dāwud (al-Jihād ۱۰۷)

۵- Wāqidi ۲:۲۶۲, ۲۶۹; Ibn Hishām ۳:۲۶۲; Ibn Hanbal ۱:۱۶۴; Tabari ۲:۵۷۰

۶- Wāqidi ۲:۴۶۰; Ibn Hishām ۳:۲۳۹

۷- Wāqidi ۱:۲۶۹, ۳:۹۰۴; Ibn Hishām ۳:۸۷, ۴:۸۸; Kalā'i ۱:۱۴۵; Ibn Sayyid al-Nās ۲:۱۱, ۱۳

۸- Wāqidi ۲:۶۶۱, ۳:۹۹۱; Ibn Hishām ۴:۱۵۹; Ibn Sa'd ۲:۱۲۰; Tabari ۳:۱۰۲

۹- Wāqidi ۲:۷۷۵; Ibn Hishām ۴:۲۸۱; Tabari ۳:۱۰; Kalā'i ۱:۱۱۲

۱۰- Bukhāri (al-Maghāzi ۶۵); Muslim (al-Sayd ۱۷); Abu Dāwud (al-At'imah ۴۶); Nasā'i (al-Sayd ۳۵)

۱۱- Wāqidi ۳:۳۶۸, ۲:۶۳۷; Ibn Sa'd ۲:۱۹; Kalā'i ۱:۱۳۰; Ibn Sayyid al-Nās ۲:۷۴; Wāqidi ۲:۶۴۴, ۶۷۰, ۶۸۰

۱۲- Wāqidi ۱:۷۵۵, ۳:۹۹۰; Ibn Hishām ۴:۱۶, ۱۹; Ibn Sa'd ۲:۱۱۹

۱۳- Zuhri: ۹۳; Wāqidi ۱:۱۸۳, ۲:۵۳۵, ۳:۹۴۳; Ibn Sa'd ۲:۶۱

۱۴- Ibn Sa'd ۲:۲۰, ۴۱, ۱۲۰; Bukhāri (al-Jihād ۸۰); Muslim (al-Jihād ۴۹)

۱۵- Wāqidi ۱:۱۷۶, ۳۶۳, ۲:۴۹۶, ۶۳۳, ۲۶۷; Ibn Sa'd ۲:۱, ۱۹, ۴۰; Tabari ۲:۴۷۹, ۵۸۱, ۳:۹; Ibn Hazm: ۲۳۹

were able to overcome larger enemy forces(1). In the beginning the army fought against the Bani Qaynuqā' and took over the few material resources that they had(2). The Prophet (S) fought against the Bani Qaynuqā' at a time when the resources of the Muslim army were incomparable(3) to those that were used in the Battle of Khaybar that took place a few years later, in which they overcame the enemy, and in this way each battle would increase the resources and capability of the Muslim army.

In his battles, the Holy Prophet (S) would use methods that required fewer material resources, like the pre-emptive battles(4), surprise attacks(5), full scale and revolutionary attacks(6), because these methods created a high morale(7), swiftness in attack(8), strong faith and steadfastness(9), complete general readiness(10) and fear in the enemy(11).

Conclusion

The organization and Islāmic government developed gradually after the migration of the Holy Prophet (S) to Madina. At this time the Prophet (S) made this city the capital of the Islāmic government, managed and supervised the affairs of the Muslims, planned and created a program for spreading the call of Islām and took steps which put him, in the short term, in situations of grave hardship. These steps were always taken with complete wisdom and awareness, and became a stepping stone and a basis for the expansion of the management and the great foundation of human reform.

The measures he (S) took made Madina a homeland for its residents and not a place of continuous disputes between its tribes.

۱- Zuhri: ۸۶; Ibn Shihāb ۳:۵۰ onwards; Ibn Sa'd ۲:۲۱, ۴۴; Tabari ۲:۹; Kalā'i ۱:۱۳۰

۲- Wāqidi ۱:۱۸۷; Ibn Sa'd ۲:۲۰; Tabari ۲:۴۸۱; Ibn Sayyid al-Nās ۱:۲۹۶

۳- Wāqidi ۲:۶۵۸, ۶۶۴, ۶۷۰; Ibn Hishām ۳:۲۵۳; Ibn Sa'd ۲:۷۸

۴- Wāqidi ۱:۱۸۲, ۱۹۴; Ibn Hishām ۳:۴۶; Ibn Sa'd ۲:۲۱, ۳۵, ۴۳, ۶۲

۵- Wāqidi ۱:۳۹۶; Ibn Sa'd ۲:۲۱; Suhayli ۳:۲۸; Ibn Sayyid al-Nās ۱:۳۰۴

۶- Wāqidi ۱:۲۰, ۸۸; Ibn Hishām ۳:۱۸۱; Tabari ۲:۵۱۳

Zuhri: ٨٧; Wāqidi ١:١٨٢, ٢:٧۴٩, ٣:١١٢٣; Ibn Hishām ٣:۴۶; Ibn Sa’d ٢:٢١, ٢٨, ۴٩, ٩٧; Ibn – ٧
Sayyid al-Nās ٢:٢٨١

Wāqidi ١:٣٩۶; Kalā’i ١:١٢٣; Ibn Sayyid al-Nās ٢:١٠۶ -٨

Bukhāri (al-Jihād ١٢٢); Muslim (al-Masājid ٣, ۵); Tirmidhi (al-Siyar ۵); Nasā’i (al-Jihād -٩
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(Q٨:۶۵, Q٩:١٩, ٢٠, ۴١, ٨٩; Bukhāri (al-Maghāzi ۵٣, al-Jihād ١١٠ -١٠

Wāqidi ٣:٩٩٠ onwards, Tabari ٣:١٠١; Kalā’i ١:١۵١ -١١

It became a peaceful home for those who upheld its sanctity. Madina welcomed the Muhājirs, from whatever tribe and group they may have been. Actually, this was the first time that a homeland in which the people lived as equals got its true meaning, and in which the people would take up responsibilities without looking at lineage of .status

The Holy Prophet (S) was successful in making leadership dignified and honored so that all the people could benefit from his guidance and leadership and would be ready to submit to and obey him after having been freed from the yoke of other tyrant rulers(١). With the ingenuity and intelligence that he had been granted, the Prophet (S) understood that the head and guide who would be responsible for organizing affairs initially in Madina and later throughout the world cannot succeed without the strength of the divine call and guardianship of the Islāmic system, and this strength was found in the arms of the believers who decided to migrate with him to Madina and were the .first group to form a Muslim army, which the Ansār also joined later

The role of the Holy Prophet (S) in nurturing the military forces started when Jihād was made obligatory. During this time, he embarked on organizing, recruiting and training the army following the battles and Sariya missions that were aimed at attaining political and military goals; because in order to establish the government and expand the call to Islām, there was no other choice. He

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١- Hasan, Tārikh al-Islām al-Siyāsi wal-Dini wal-Ijtimā'i ١:٨٥, ١٥٠

would give hope to the fighters and mobilize them to come together under the leadership of the unit commanders and would strive to increase the awe and eminence of the Muslims among the enemy.

The supreme commander would always try to prepare the army and train them in the different arts of warfare, until they were fully prepared and well trained so that they could show the superiority of their skills when they came face to face with the enemy in battle.

His goal in these battles was self-defense(۱), safeguarding the call to Islām and defending it against those people who would act as hindrances in its way. As we study the progress of the battles that were commanded by the Holy Prophet (S) – that we have mentioned in detail, we find the most evident factors that led to victory included:

First: the usage of certain methods of warfare by the Prophet (S) that the enemy did not have any knowledge of, such as 'siege', 'acquiring intelligence', 'specifying the goals and objectives', 'mobilizing the forces for the primary objective', 'surprise attacks', 'secret (Sariya) missions', 'swiftness', 'maneuvers' and 'spiritual force and securing all the military resources' which are all principles of present-day warfare(۲).

The types of warfare that were employed by the Holy Prophet (S) in his battles had a huge impact in victory over the enemy. For instance, psychological warfare(۳) was an important means of reducing and weakening the morale of the enemy and in most of the battles, just by the enemy

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۱- Q۲:۱۹۰, ۱۹۳

۲- Howard, Nadhariyat al-Harb Wāqidi Mumārasatiha: ۱۶, ۱۵۸

۳- Bukhāri (al-Salāh ۴۳۸)

hearing the thunderous sounds of the Muslim army, it was enough to gain them .victory

The same was the case of revolutionary and collective war where all the military and non-military groups were involved where he (S) used special methods to mobilize all of them together in a spirit of revolution. The result of this type of leadership was that the forces, having seen his just attitude and superior goal, accepted all that he gave them and believed in it. Similarly, the innovations in warfare that the Prophet (S) had brought led to the perplexity and reduced grandeur of the enemy and in the end led to .their downfall

More than anything else, the ingenuity of the supreme commander and the qualities that distinguished him as a leader, and also his uniqueness and superiority in politics, military management and a complete awareness of the principles and etiquettes of .war both at the tactical and strategic levels, deserves praise

Second: Islāmic training and nurturing – the Holy Prophet (S) gave full attention and importance to this. He (S) created a new force among the Muslim army which had never been witnessed by the Arabs before, and that was the force of spirituality that Islām put in their hearts and made them willing to sacrifice their lives and wealth in the way of spreading the true religion and made them volunteer for death. This was .something that guaranteed their felicity and reward in this world and the hereafter

The Muslim army was distinguished for its united

leadership, sincerity and total obedience to them. The fact that Miqdād ibn 'Amr turned to the Holy Prophet (S) in the Battle of Badr and said: "If you march towards Bark al-'Imād (a remote place in Yemen), we will follow you with strength until we reach there!" and Sa'd ibn Mu'ādh said: "If you give us the order to enter this sea, we .will enter it with you and none of us will disobey you in this matter!" proves this point

The invitation of the Holy Prophet (S) to Islām was a call based on reformation and peace, and war was not considered except when the hardheartedness and harsh treatment of the enemy upon the Muslims increased. In reality it was a defensive response of force against force. In this way, his battles were based on steadfastness from the very beginning and the Muslim army was never negligent of this. They would invite the people to the new religion, enact peace treaties with them, take Jizya tax or .conquer their lands and fight against those who expressed enmity towards him

The most important feature of the time of the Prophet (S) was his many battle and Sariya missions. Despite the fact the Jihād was ordained after migration to Madina, but in the span of seven years, the number of battles had reached ۲۷, starting from the Battle of Waddān and ending with the Battle of Tabuk. The Holy Prophet (S) was (present in nine of the battles. During this time, he (S

organized ۴۷ Sariya missions where some of them were just to invite others to Islām .or come face to face with those who posed a threat to the security of the Muslims

A point worth noting here is that this military training and the battles that have been mentioned gave the Islāmic government eminence and put it in the category of the largest empires in human history, without this being the real goal. Accepting the notion that the primary goal of the Holy Prophet (S) was to establish an Islāmic empire would be contrary to the 'historical truth' because actually this matter was only part of the overall means of attaining the primary objective which was to destroy .polytheism and spread Islām through peaceful and friendly means

The way in which this government dealt with its enemies and other governments opened up a new door, because its principle of encounter and relationship were based on the rules and principles of justice and humanity, both in times of peace and war. The fact that after the supreme commander passed away the Muslim army continued its conquests and were able to capture the lands of Syria, Egypt and 'Iraq, and were able to bring the two largest empires of the time, i.e. the Romans and Persians, to submission, this was only because they gave importance and special significance to the fact that the Holy Prophet (S) was the first conqueror of these lands. Because during his time, he (S) laid the groundwork for them

through his battles and wars and had given the army glad tidings about the expansion of their domain, and this was the reason for the increase in their morale and .guarantee of gaining victory

In reality, the Islāmic conquests during the reign of the Caliphs were the fruits of the seeds that were sowed by the Holy Prophet (S) in the battles that he led. There were always two factors that enabled the Muslim army to close the scrolls of the kings and :overthrow them and overcome all the hardships and these were

.The love for Islāmic government and obedience to its leader (۱

.Considering death to be insignificant (۲

It was because of these reasons that the domain of Islām reached China in the east .and Andalusia in the west

The Islāmic government will never achieve its past glory again unless the organization of its armies are once again based on the principles that the Holy Prophet (S) laid down, the most important of which were: Love for the (Islāmic) government, unity, sacrificing of lives and souls in the quest of achieving security and .peace throughout the lands

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About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

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(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

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replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

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acting according to the legal licenses-

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merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

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.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

Fabricatingdramatic and speech works-

Launching the system of answering religious, ethical and doctrinal questions-

Designing systems of accounting, media and mobile, automatic and handy systems,- web kiosks

Holding virtual educational courses for the public-

Holding virtual teacher-training courses-

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We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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